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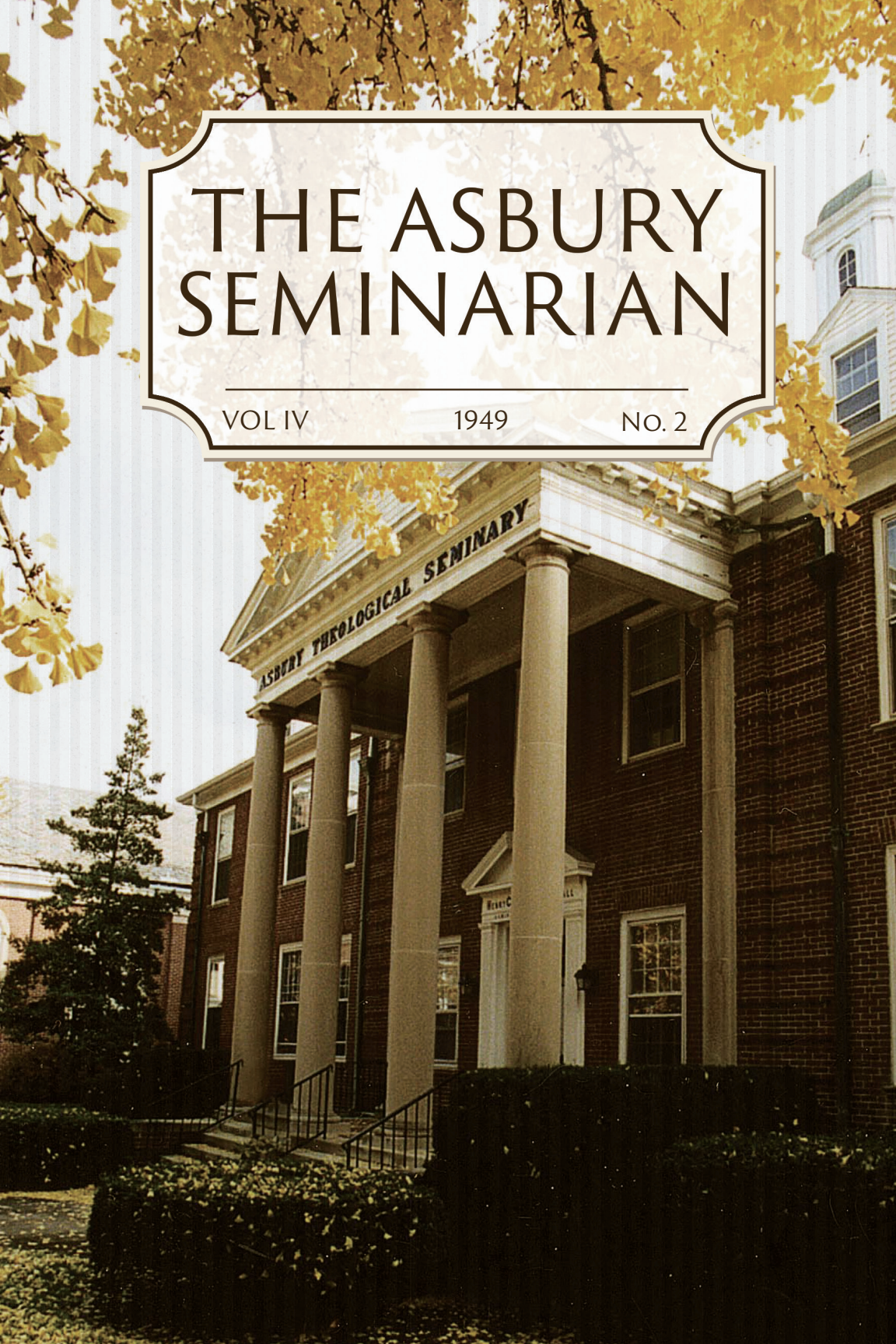

THE ASBURY SEMINARIAN

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Vol. IV SUMMER, 1949 No. 2

Table of Contents

The President's Letter

JULIAN C. MCPHEETERS

The combined commencement programs of Asbury Theological Seminary and Asbury College, May 29th-June 1st, attracted visitors from almost every section of the United States. Both institutions had the largest graduating classes in their history. The college had 205 graduates and the seminary had 71, including those graduating during the summer quarter.

The combined baccalaureate service of the two institutions was held in the Hughes Auditorium on Sunday morning, with Dr. Ira M. Hargett, pastor of Fourth Avenue Methodist Church, Louisville, Ky., as the preacher.

Dr. Joseph Owen, pastor of St. Marks Methodist Church, Atlanta, Georgia, was the speaker at the commencement program of the seminary on Sunday evening. The Doctor of Divinity degree was bestowed by the seminary on Rev. George W. Amos, pastor of the Methodist Church in Clifton Forge, Virginia, and Rev. Samuel A. Maxwell, pastor of the First Methodist Church, Oxford, N. C. The college commencement was held on the following Wednesday, at which time the honorary degree of Doctor of Divinity was bestowed upon Rev. Hugh Townley, pastor of the Ames Methodist Church, Saginaw, Mich., and Rev. L. E. Otter, pastor of the Furman Methodist Church, Syracuse, New York. The degree of Doctor of Humane Letters was bestowed upon Mr. C. Kildow Lovejoy of Lexington, Ky.

Dr. Paul Rees, pastor of the First Covenant Church, Minneapolis, delivered the commencement address for the college.

The Alumni Day program for the seminary was on Monday. Dr. Harry Denman, Executive Secretary of the Board of Evangelism of the Methodist Church, was the speaker at a mass meeting at 11 a.m. The annual meeting of the Alumni Association of the Seminary was held in the afternoon, at which time Rev. Dee Cobb was elected as president to succeed Dr. Don Morris, whose term had expired. The Alumni Association voted an undertaking of $25,000 for the alumni in connection with the present fund-raising campaign of the seminary for two new buildings, a chapel and a library building. The alumni banquet was held Monday evening.

Dr. Roy Nicholson, President of the Wesleyan Methodist Church, was the speaker at the Alumni Day mass meeting on Tuesday at 10 a.m. Mr. C. Kildow Lovejoy is the president of the College Alumni Association. The annual meeting of the association was held on Tuesday afternoon. A banquet was held on Tuesday evening which crowded the large dining hall on the college campus to capacity.

The Board of Trustees of the Seminary, at the annual meeting, voted unanimously to launch an expansion program, involving the raising of $600,000. In this program is included the new chapel and the new library building. The campaign was launched at the seminary commencement on Sunday evening. In the launching of the campaign gifts were announced in the amount of $100,000 as follows: Mr. and Mrs. Floyd C. Estes, $75,000; the Kresge Foundation, $25,000. The commencement offering in cash and pledges totaled $10,200. Groups pledging

undertakings on the campaign are as follows: Board of Trustees, $30,000; Faculty, $25,000; the Alumni Association, $25,000; the Senior Class of 1949, $2,400.

The expansion program of Asbury College which has been launched by the Board of Trustees calls for the erection of five additional buildings within the next five years at a cost of $585,000. The ground-breaking for the new student center building was held during commencement. This building has been named the Doddridge-Holland building, in honor of Dr. and Mrs. W. W. Holland, who have contributed $25,000 to the building fund. Dr. and Mrs. Holland are members of the college faculty. The completion of this program will expand the capacity of the college from 900 to 1200 students.

Rev. Robert Fraley, who graduated from the seminary at the recent commencement, has joined the field staff of the seminary as assistant to the president. The president now has three assistants in the field, Mr. Carl F. Ashe, Rev. H.H. McAfee, and Rev. Robert Fraley.

The Asbury Seminary *Advance* is a new publication of the seminary which is an attractive four-page publication issued monthly. The first issue appeared in May. The Asbury Seminary *Advance* will be sent free of charge to all contributors and friends who may be interested in the work of the seminary. It will carry factual news concerning the progress of the seminary from month to month. The *Advance* is edited and published by Mr. Walter E. King, our publicity director.

The summer school quarter of the seminary opened on June 8th with an enrollment of 110, which is an increase of twenty-two percent over the same period of one year ago.

The closing paragraph of the President's Report to the annual meeting of the Board of Trustees points to the future with confidence: "The overall picture for the future of Asbury Theological Seminary is quite encouraging. Large numbers of people are looking to us in every section of the nation as an institution that has been raised up under God for such a time as the present to which we have come. Many new friends have been secured during the year who are substantial financial supporters of our program. Many have also been enlisted as supporters of our program in prayer. Our chief mission is to spread Scriptural holiness over the earth. We believe that it is for this that God has raised us up and only this justifies our existence. If we fail here, our failure is colossal. It we are true to this sacred trust, then we can face the future with courage and confidence, realizing the full meaning of the words of the Apostle Paul when he said: 'He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?' "

Our Contributors

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Editorial--

Perfection: Con and Pro

The idea of Perfection, always a challenge to man in the fields of art and technology, has had a fashion of asserting itself periodically in the areas of religion and ethics. The past decade has witnessed a recurrence of interest in the idea, particularly in the realm of theology. There has been, in particular, an awakening of concern for the meaning of the theology of John Wesley at this point. It may be helpful, therefore, to assess some of the trends of the day which bear, negatively or affirmatively, upon this topic, with special reference to the light which this may shed upon a constructive emphasis upon the question in theological education.

The historic tension between Reformed theology and the theology of Wesley is, of course, projected into the contemporary scene. This is observable at two levels: first in the attitude of orthodox Calvinism toward Perfectionism, which it views as part of a much-feared Arminianism; and the second in the attitude of the Crisis Theologians. We will note these in order.

Anyone who has investigated the subject will realize that part of the tension between Calvinism and Wesleyanism at this point is a projection of personal failures of individuals as they sought to tread the "Path to Perfection." In some cases, these failures were attributed in considerable part to the foibles and failures of professing perfectionists. Certainly some Wesleyans have been unwise and extravagant in their mode of expression, no less than they have sometimes been inconsistent in practice. Now, the argument *ad hominem* against a doctrine is by no means the strongest or most convincing. Yet since we are made as we are, it is difficult to separate a teaching from the personalities of those embracing it.

There is, as well, an area of tension between Reformed theology and Wesleyanism which results from a misunderstanding of meanings. As both Sangster and Flew have observed, the definition of the term 'sin' has stood between the adherents of these opposed theologies. Probably there has been a lack of patience on both sides. At the same time, the last word has not been said with respect to the definitions of such terms as: sin, righteousness, and (even) perfection.

One would be superficial, however, to hold that the differences between Calvinism and Wesleyanism at this point are mere differences in terminology. Even a casual study of Reformed theology will reveal that the system rests upon an acceptance of a limited atonement. This limitation is, to be sure, discussed chiefly with reference to its lateral spread, issuing in the teaching of an unconditional election of some and an equally unconditional reprobation of others. It ought to be noted, however, that the limited efficacy of the atonement *in depth* is an inherent part of Calvinism. The *Institutes* contain a great deal which admits only of interpretation in terms of anti-perfectionism.

This does not mean that many Calvinists are not appreciative of the values of perfection in Christian practice, nor that many do not strive with vigor after a life which is consistent, and in which the margin between purpose and practice is narrowed as much as possible. Many who would feel that a profession of perfection would lead to unbearable pride (and hence torpedo the very thing which it professes to love) are yet hungering and thirsting for righteousness. Many such are also possessed of deep ethical sensitivities. One gets the feeling at times that many adherents of Reformed theology live far in advance of the strict logic of their belief. Be this as it may, who can fail to appreciate those who endeavor, in the fear of God, to objectify in conduct a reverent and deep purposiveness at the point of the known divine will?

The Dialectical Theology seems, superficially at least, to bring into modern theology much of the content of the Reformed position. This does not mean that either Calvinists or Neosupernaturalists are happy with the statement that the theology of crisis is neo-Calvinism. Certainly the differences between the two are profound, particularly with reference to their respective views of Christian Revelation. While the two systems are united in their opposition to the Wesleyan teaching of Christian Perfection, one must to be fair note at the outset that their objections grow out of somewhat different principles.

While Calvinism feels that even the elect must live in some uncertainty with respect to their salvation, and that to possess such a type of inner persuasion of salvation as a profession of even a relative perfection would imply amounts to presumption, Crisis Theology objects that Christian Perfection is impossible from the point of view of the essential nature of human life. While profound differences exist between Barth and Brunner on the one hand, and between the Continental adherents of the Dialectical Theology and the American exponents of it on the other, there is broad-gauge agreement throughout the loosely-knit group known rather popularly as Neo-Orthodox theologians at the point of the broken quality of all human life. This implies, so the teaching goes, that all finite existence is compounded of tension (perhaps better, dialectic). Our experience is problematic and fragmentary. Hence, any profession of even relative perfection would be completely unrealistic, growing out of naïveté, or more likely out of *pride*.

Now, none who have felt the pulse of contemporary Europe, or even of the brittle cynicism of much of American thought, can fail to feel the impact of the argument that man's life is shot through with contradictions. Nor is the pessimism of our time, overlaid as it is with a veneer of synthetic cheerfulness, merely the result of man's lost grip upon himself. There is a profound realism in the present overtone of the tragic quality of human life. However, it may be asked whether the fragmentary quality of our finite existence precludes a relationship with God through grace in which the inward moral division of the individual may be united, and in which polarity which is native to man may not be resolved.

To answer this question would require a volume or possibly volumes. The position to which this writer is hospitable is, that while there is much of tension and polarity in human life, that there is available to the sincere Christian an inward and gracious purification, through which the condition of the split and forked will may be rectified, and by virtue of which he possesses a heart free to love God completely, and—does it seem rash to say it?—his neighbor as himself. And it ought to be recognized by those who are sympathetic to this view, that they may expect neither aid nor comfort from the "theology of tension" with its insistence upon a thorough-going schism in the whole of human experience.

Perhaps too much time has been spent upon the currents in contemporary thought which are inhospitable to the teaching of Christian Perfection. On the other side, it can be said that even in circles which would, by virtue of weakened views of Biblical authority, not normally be greatly interested in such matters as justification by faith, the witness of the Spirit, or the doctrine of sanctification, there is a growing sensitiveness to the qualities of life and character which have been historically associated with Evangelical perfectionism. The writer has known humanists who had a keen appreciation for those who sought to tread the Path to Perfection—an appreciation which was not dimmed by the vast differences between orthodox Wesleyanism and their own beliefs.

Doubtless many have found a great deal of the contemporary talk about *Values* to be somewhat dry and pointless. Certainly there are few better ways by which a young minister may put his congregation to sleep than by the means of sermons upon the "Objectivity *vs.* Subjectivity of Values," and the like. At the same time, it is significant that even in philosophical circles which are poles away from the positions

of historical Christianity, there is a growing awareness of the validity of the qualities of character for which Perfectionism has contended, and a growing appreciation of those who make these qualities the object of sincere and earnest quest.

Whereas a dozen years ago, many such circles felt that ethical perfection was a danger to man, and that it tended to set man against man by a stupid and private claim to possession of the absolute good, today there is an increasing revolt against moral relativism. This takes the form of an earnest attempt to distinguish between absolute and relative perfection, and in many cases of an unashamed quest for a moral holiness which is appropriate to man. This writer feels that a trend in this direction is discernible, even in the most unexpected places.

Those who are committed to the Wesleyan message, with its focal interest in Christian Perfection must, of course, be reconciled to the fact that at times they must walk relatively alone in the fields of both theology and philosophy. In this they will feel at home with the great Fellowship of the Saints as it has existed through the centuries. They will neither waver because of the number of those against them, nor settle into complacency because of the allies which the times may bring them. They may with profit, however, assess the forces which are both for and against the maintenance of the ideal of Perfection. Wisdom will dictate that they recognize the opportunity which favorable trends may afford them to "spread Scriptural Holiness in these lands."

HAROLD B. KUHN

Our Wesleyan Heritage After Two Centuries

PAUL STROMBERG REES

V

What Kind of Ministry Will Sustain the Heritage?

When The Federal Convention met in 1787 to design a framework for the government of the United States, competing economic interests and conflicting political ideas made it extremely difficult for the delegates to get on with their task. There were those who wanted to continue the loose relationships between the states as provided for in the Articles of Confederation. There were those who, at the other end of the gamut, wanted to establish a limited monarchy. Finally, after much wrangling and many a near-failure, the constitution was completed and made ready for submission to the states for their ratification. According to a story that has come down the years, on the day when the convention completed its history-making task, Benjamin Franklin, on emerging from the chamber where the delegates had been sweating over their job, was accosted by a curious woman who asked, "Well, Mr. Franklin, what form of government do we have?" To which Franklin replied, somewhat bluntly, "A republic, madam, a republic—if you can keep it!"

The implications of that crisp comment are numerous and searching. The existence of truth is never precisely the same as its effectiveness: to be effective it must be articulate and relevant. The presence of traditions is never the same as their potency: to be potent they must be continously sifted and nourished and strengthened. The beginning of great movements, whether political, social, or spiritual, is never the same as their ongoing: if they are to live on, they must return again and again to the sources from which they sprang and adapt themselves to the new circumstances and the fresh challenges which they will inevitably face.

Those who cherish any worthy tradition have at least a threefold obligation: (1) an obligation to the past in *gratitude,* (2) an obligation to themselves in *honor,* and (3) an obligation to their contemporaries in *articulation.* This responsibility rests upon all those who stand, avowedly, within the broad tradition of Arminianism as refined and enriched by the total thought and practice of the Wesleyan movement in 18th Century England. For obvious reasons it rests acutely upon the clergy in all our contemporary groups where Wesleyanism may be said to be doctrinally regulative.

It is pertinent, therefore, to ask: What kind of ministry will be worthy of our heritage? What sort of preaching and pastoral strategies will maintain and enrich the tradition we hold dear?

I.

It must be theologically distinctive without being fraternally exclusive. In 1938 Methodism celebrated the 200th anniversary of John Wesley's Aldersgate Street experience of the "strangely warmed" heart. As part of the celebration there was published, on May 19, a commemorative edition of the "The Christian Advocate." In it was an article by Dr. Harold Paul Sloan, entitled "The Methodist Message—What Is It?" Consider the following paragraph which I have excerpted from the article:

"Methodism, as a part of the Universal Church, and standing in that splendid tra-

dition of St. Paul, St. Augustine, Luther, Wesley, preaches the common Christianity of the centuries. It has, however, four characteristic accents, namely:

Justification by faith alone
The true freedom of human personality
The doctrine of the pure heart
The witness of the Spirit or assurance."

What strikes me as being at once noteworthy and praiseworthy in Dr. Sloan's statement is the fine way in which it combines the two dimensions of breadth and depth. Its breadth may be seen in the acknowledgement that Wesleyanism holds a vast amount of common ground with all other believers and groups of believers in the universal Christian Church. Its depth may be discovered in the insistence upon certain articulations of the faith, certain emphases in doctrine, which are sufficiently valid and distinctive to command the loyalty of those who hold to this tradition and to challenge the respect of those who are removed from it. Here is balance—and blessed are the balanced!

Consider another illustration this time, from a source quite different from a magazine article by a Methodist editor. Dr. H. O. Wiley is almost certainly the foremost theologian of the Church of the Nazarene. In his three-volume *Christian Theology,* expounding the doctrine of "entire sanctification," he says: "All evangelical Christians hold that it is a Bible doctrine, that it includes freedom from sin, that it is accomplished through the merits of Christ's death, and that it is the heritage of those who are already believers. They differ widely, however, as to its nature and the time of its attainment."[1] Again you have the two dimensions of breadth and depth—the ecumenical and departmental, the universal and the particular.

One day, at a camp meeting dedicated to the promotion of holiness among believers, a lady came to me with a disturbed mind. Said she: "Do you realize that there are some people attending these services who don't believe as we do regarding the doctrine of holiness?" She clearly implied that some measures should be adopted to run them off the grounds. I am afraid I disappointed her by saying, "Let us thank God they are with us. It gives us a chance to show them what we have in Christ and thus convince them that they may have it, too."

Too often, whether Wesleyans or non-Wesleyans, we have confused theological belief with theological belligerency. To hold truth with conviction is commendable. To hold it with pharasaical pride and pugilism is condemnable. To hold it within a framework of confraternity with all men who are sincerely trusting Christ as Saviour and Lord is admirable. To these sentiments John Wesley, I think, would have subscribed. At any rate he left this for the record:

> I would to God that all men knew that I, and all who follow my judgment, do vehemently refuse to be distinguished from other men by any but the common principles of Christianity. It is plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. But from real Christians, of whatever denomination, we earnestly desire not to be distinguished at all: not from any who sincerely follow after what they know they have not yet attained. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."[2]

It thus appears, in my view of the matter, that a ministry worthy of the Wesleyan tradition should be theologically distinctive without being fraternally exclusive.

II.

There is a second conviction which I would share with those who feel any serious obligation to preserve and vitalize the Wesleyan heritage: *ours must be a ministry that is Biblicailly illuminating without being badly dogmatic.* According to the first Psalm, the "blessed" man is the man whose "delight is in the law of the Lord," and who meditates therein "day and night." Probably no man ever lived to whom those words more truly apply than to John Wes-

[1]Wiley, H. O., *Christian Theology,* Vol. II, p. 441.

[2]Quoted from Turnbull, Ralph G., *A Minister's Obstacles,* p. 113.

ley. Quite as much could be said for John Fletcher and Adam Clarke.

As for Wesley, W. E. Sangster, an acknowledged authority on Wesleyana, says: "Bible study was a habit formed in him in childhood and a daily—and almost hourly—occupation to the end of his long life."[3] In his *Plain Account of Christian Perfection* he quoted the Scriptures one hundred and ninety-five times. In all his writings there are the unmistakable evidences of a mind steeped in the text and tenor of the Holy Word.

"O give me that book!" was his cry. "At any price give me the book of God! I have it: here is knowledge enough for me. Let me *homo unius libri.*"[4]

Now I have met earnest people—some of them ministers—who quoted this word of Wesley's with a kind of obscurantist gusto, as though Wesley was content to take the King James translation of the Scriptures and, ruling out the services of all other books and all other interpreting minds, would let any verse of Scripture stand on equal footing with any other verse.

How far that is from the truth may be judged by these words which appear in the same paragraph in which he cries, "Let me be a man of one book."

> Does anything appear dark or intricate..Thou hast said, "If any be willing to do thy will, he shall know." I am willing to do; let me know Thy will. I then search after and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.

Or, take the following, which appears in the general Preface to his *Works*:

> In this edition, I present to serious and candid men, my last and maturest thoughts: agreeable, I hope, to Scripture, Reason, and Christian Antiquity.

Note the order: (1) the revealed Word, (2) the interpreting mind, and (3) the correcting or confirming effect of the collective testimony of the Christian Church, particularly (in Wesley's case) the church of the first three centuries when it was closest to Christ and the apostles.

Or, this from a sermon on "Charity":

> We know all Scripture is given by inspiration of God, and is therefore true and right concerning all things. But we know, likewise, that there are some Scriptures which more immediately commend themselves to every man's conscience.

It is clear, if I apprehend the matter with any accuracy, that Mr. Wesley, while holding so high a view of the Bible that he unqualifiedly proclaimed it as "the only rule, and the sufficient rule, of our faith and practices," stood for a dynamic rather than a dogmatic use of the Scriptures.

What do they teach in their total bearing upon a given matter? What confirmation of their truth do we find in the experiences of men, or, if not in their actual experiences, in their collective insights? These are the questions that Mr. Wesley would have found most agreeable to his mind.

From this conclusion two sugestions may be drawn. The first is exegetical, the second practical. Recently there came to my desk a magazine which circulates among fundamentalists who relish a belligerent and speculative approach to prophecy. In it was a leading article on the atomic bomb and its relation to the second coming of our Lord. For a proof text Matthew 24:15, 16 was cited. The verse reads, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." The writer had doctored those verses in such a way as to get the following: "When ye shall see the a-bom(b)ination....flee into the mountains." Extreme, you say. Yes, but it nevertheless illustrates a way of using Scripture from which Mr. Wesley

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[3] Sangster, W. E., *The Path to Perfection*, p.33.
[4] Wesley, John, *Sermons*, Preface for year 1746.
[5] "Arminian Magazine," 1785, quoted by Pellowe in *John Wesley: Master in Religion*, p. 53.

would have recoiled with vehemence. That Holy Scripture contains unplumbed depths of mystery is true enough, but this is no reason why we should treat it as a crossword puzzle. It is a revelation but it is not an ouija-board.

The practical reflection which is suggested by Mr. Wesley's use of Scripture is this: leave room in your mind for growth —both expansive and corrective—in your understanding of the Word. Wesley, for example, never ceased to lay heavy stress on the doctrine of the believer's assurance with respect to his salvation. Yet over a period of fifty years he shifted his view from an extreme to a median position. He confesses in one of his later sermons that a half-century earlier he and other Methodists were wont to ask people, "Do you know that your sins are pardoned?" If the answer was "No," the immediate reply was, "Then you are a child of the devil."

That species of extreme dogmatism failed to make allowance, let us say, for some eclipse of the Spirit's clear witness by what Peter calls an experience of "heaviness through manifold temptations." (I Peter 1:6) Wesley therefore goes on to say:

> We preach assurance, as we always did, as a common privilege of the children of God, but we do not enforce it under the pain of damnation denounced on all who do not enjoy it.[6]

This attempt to make clear what I mean by a plea for a ministry that is biblically illuminating without being baldly, rigidly dogmatic, may well conclude with a sentence or two from P. T. Forsyth's *Positive Preaching and the Modern Mind.* The first chapter is called "The Preacher and His Charter." It discusses the minister's use of the Bible. Says Forsyth:

> We do not treat the Bible aright; we do not treat it with the respect it asks for itself, when we treat it as a theologian, but only when we treat it as an apostle, as a preacher, as the preacher in the perpetual pulpit of the Church. It is saturated with dogma, but its writers were not dogmatists; and it concerns a church, but they were not ecclesiastics. The Bible, the preacher, and the Church were all made by the same thing—the Gospel. The Gospel was there before the Bible, and it created the Bible, as it creates the true preacher and the true sermon everywhere.[7]

[6]Wesley, John, *Sermons,* CXI.

III.

There is a third requisite for a ministry that is to give worthy support to the Wesleyan tradition: *it must be penetratingly personal without being socially sterile.* Dr. Harold Cooke Phillips says that his mother used to tell of a pious grocer whose living quarters were upstairs over his place of business. On occasion he would call down to his clerk and say: "James."

"Yes, sir."

"Have you watered the milk?"

"Yes, sir."

"Have you pumpkined the butter?"

"Yes, sir."

"And put chicory in the coffee?"

"Yes, sir."

"Then come up to worship."[8]

The illustration may be extreme, but the danger it points up is as old as the time when Pharisees made their religion consist in a narrowly personal conformity to to ceremonial requirements without regard for social obligations. Far back of that, of course, is the spectacle of a Jacob who says his prayers and swindles his father-in-law.

Even where piety is personally sincere it is not always socially sensitive. This tendency to let fly apart what God hath joined together finds a most unhappy illustration in the present Protestant scene. Contemporary Protestant Christianity, with its splits between liberals and conservatives, "modernists" and "fundamentalists," has almost ceased to be spherical—as New Testament Christianity should be—and has become hemispherical. Or, to change the figure, we have taken the so-called "personal gospel" and the so-called "social gospel," led them into the ring, put gloves on them, and told them to "slug it out." It is an ungodly tragedy!

A few years ago Sam Shoemaker wrote an excellent book called *The Church Can Save the World.* The title is unfortunate,

[7]Forsyth, *Positive Preaching and The Modern Mind,* p. 15.

[8]Phillips, *Bearing Witness To The Truth,* p. 76.

for it implies a certain view of eschatology that would prejudice some of us against it. Nevertheless, it is a book with a tremendously timely and trenchant message. In it Dr. Shoemaker says: "We suffer today from two mistakes of the past: those who created true experience but did not know how to relate it to the needs of the world, and those who sought to relate experience which they had not known how to create."[9] Dr. Shoemaker is right.

Take a case in point. Recently, while rereading *A History of Social Thought,* by my old professor, Dr. Emory S. Bogardus, I came across his summary of the resolutions on industrial democracy which were adopted when the Federal Council of the Churches of Christ in America was organized in Philadelphia in 1908. In these resolutions the member churches were urged to promote the following principles: "(1) the principle of arbitration in industrial dissensions, (2) the adequate protection of workers in hazardous trades, (3) the abolition of child labor, (4) the safeguarding of physical and moral health of women in industry, (5) the suppression of the 'sweat-laboring system,' (6) the reduction of the hours of labor to the lowest practicable point, (7) a living wage in all industries, (8) one day of rest in seven for all workers, (9) the most equitable division of the products of industry that can ultimately be devised, (10) suitable provisions for old age or disability of workers, and (11) the abatement of poverty."[10]

Be it noted in passing that these principles were regarded as radical four decades ago. In our ears today they sound almost tame. But that is beside the point. The regrettable truth is that most of the Protestant leaders who took a stand for these excellent social objectives were at that very hour the beguiled victims of an optimistic liberalism which led them to shout down anything so old-fashioned as individual regeneration and to play up in its place the fair idol of "religious education."

How much better was the synthesis of the personal and the social which characterized the evangelical revival of the eighteenth century, of which Mr. Wesley was at once the spearhead and symbol! The preaching of Wesley and his colleagues was in the first instance penetratingly personal. H. H. Farmer of Cambridge says of true preaching that "It is God actively probing me, challenging my will, calling on me for decision, through the only medium which the nature of His purpose permits him to use, the medium of a personal relationship."[11] Precisely that was the Wesleyan pattern of preaching. Witness his sermon on "The Great Assize." It closes with rapier-like thrusts at the individual soul. *"How will ye escape?"* asks this one-time frigid pedant who has become an incendiary prophet. *"Will ye call on the mountains to fall on you, the rocks to cover you. Can you prevent the sentence? Blind wretch! Vain hope! Lo, hell is moved from beneath to receive those who are ripe for destruction. And the everlasting doors lift up their heads, that the heirs of glory may come in."* Here, you see, is preaching that ends not in a rhetorical mist but in a formidable and focused assault upon the conscience and the will.

Yet the same Wesley who preached sermons as intensely and personally evangelistic as that was the Wesley who preached solid, searching sermons on "The Use of Money" and "The Reformation of Manners" and who wrote powerful tracts against the slave trade and the liquor traffic. The result of this synthesis was revival in the hearts of men plus reformation in the habit-patterns and the social attitudes of men.

Wesley knew that social programs, however idealistically conceived, will be no better than the men who put them into action. He knew that to trade off the selfish greed of one man who calls himself a capitalist for the selfish greed of another man who calls himself a socialist means no gain to society and no cure for its ills. At the same time Mr. Wesley was statesman enough to

[9]Shoemaker, *The Church Can Save The World,* p. 21.

[10]Bogardus, *A History of Social Thought,* p. 461.

[11]Farmer, *The Servant of the Word,* pp. 25f.

realize that even a Christian conscience needs enlightenment and Christian motives need implementation. Hence his plain, powerful directives to the people called Methodists, summoning them to harness the energies of God's saving grace to the common good.

How well he succeeded may be judged, in part, by a significant sentence or two tucked away in Elie Halevy's *History of the English People*: "The majority of the leaders of the great trade union movement that would arise in England within a few years of 1815 will belong to the Non-conformist sects. They will often be local preachers, that is, practically speaking ministers. Their spiritual ancestors were the founders of Methodism."[12]

A ministry worthy of a tradition like that must, I contend, be penetratingly personal without being socially sterile.

IV.

A fourth requirement for a ministry adequate to our heritage might be stated thus: *it must be ruthlessly realistic without being cripplingly pessimistic.*

It must be realistic about the contemporary impotence of the church, that is, of organized religion. When John Wesley got awake himself, as he did at Aldersgate, he became vividly aware of the deadly conventionalism and the imposture of the Anglicanism of his day. We need a dose of that awareness as we assess the piffling irrelevancy of much that passes for religion today. The caustic diagnosis of a Bernard Iddings Bell is not out of order. He opens one of his recent books with the flat charge that "The Christian church has today for the most part ceased to have any influence worth mentioning over human affairs, particularly on men who think and lead."[13] Revival always begins in the realism of self-examination—the conviction of sin.

It must be realistic, moreover, in its appraisal and application of techniques. This was eminently characteristic of Mr. Wesley. At first the thought of preaching out in the open air—"field preaching" was abhorrent to him. But his prejudices were not allowed to frustrate the Spirit of God. They gave way when Wesley saw the need that such open air preaching was able to meet and the manifest sanction of the Holy Spirit that lay upon it. The same boldness, the same flexibility and originality, appeared in the setting up of the "class meetings," with their intimacies and disciplines imposed and carried through within a small group.

All of this holds more than a hint for us who are the heirs of the Wesleyan tradition. Protestantism *is* languishing. It is wounded by apostasy among its leaders and worldliness among its members. Of this there is no doubt. Yet Protestantism is not beyond revival. In many ways the case is not as evil as it was in the England of Wesley's day.

And some of our methods of evangelism and techniques of pastoral care need overhauling. I am not among those who feel that "mass" evangelism has dropped into limbo, but I *am* among those who hold it as a considered judgment that more of our evangelism must move out along group lines and personal lines so as to come more directly to grips with the man outside the church. I am not among those who look with cynical eye upon our public altar services, but I *am* in the company of those who believe that some people, however humble in spirit, will never get the release and the answer they need in the highly charged emotional atmosphere of a camp meeting altar. We need to provide some means by which these problem cases can have a protected approach to seasoned counsellors who are at home in two worlds: the world of the Holy Spirit and the world of the psychiatrist. Do not mistake my meaning. The preacher is not to *be* a psychiatrist. It may be dangerous for him to usurp the place of one. But he can at least know the rudiments of that area of knowledge in which the sanest, the most thoroughly sifted, findings of the psychiatrists have been shown to have value in the cure of souls.

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[12]Quoted by Bready in *This Freedom—Whence?* p. 271.

[13]Bell, *The Church in Disrepute*, p.1.

Here, perhaps, two words of caution should be dropped: the immature spiritual counsellor, making use of psychiatric principles, is in danger of becoming morbid in his approach to people's problems. He knows there are such things as rationalizations, complexes, projections, hidden guilts. If he is not careful he will suspect everybody of being "off the beam." He will regard every counsellee as covering up something. It is never a healthy sign when a minister spends an undue amount of time denouncing "secret sin," an "Achan in the camp," and that sort of thing. He himself may be in need not of an amateur but of a rated psychiatrist.

Realism without pessimism—let that be our quest. The church may be but a pale shadow of what it ought to be, but the sources of divine renewal are as exhaustless and available as ever. Some methods that have been rendered sacrosanct by past usage may need overhauling, but that should neither frighten us nor deter us. The Pauline precedent is clear: "all things to all men, that I might by all means save some." (I Corinthians 9:22).

V.

Let me suggest, finally, that a ministry that will match our Wesleyan heritage *must rely upon the energy of the Holy Spirit without cancelling out the responsibility of the human spirit.* It is well known that Mr. Wesley made a careful and interested study of the mystics—Jacob Boehme, Archbishop Fenelon, Thomas a Kempis, Madame Guyon, and others. He learned much from them, just as any student of mysticism should. Nevertheless, he had clear insights into the dangers that lie in wait for the mystic: the tendency to withdraw from the world instead of living the life of sanctity before the world and in behalf of the world, the proneness to slight the means of grace and the place of good works, the flair for visions as having higher authority than the revelation of the mind and purpose of God in the Scriptures.

Out of this process of study and reflection came the John Wesley who balanced the mystical and the practical. His emphasis upon spiritual experience had a certain mysticism at its core—the human soul and God in direct contact. His emphasis upon the final guidance of the Scriptures, to which each believing heart must respond with the best understanding he has, was a practical safeguard against all sorts of unregulated and untested emotionalism. Wesley was a practical mystic. That is what every minister should be.

Listen now to Wesley in his comments on I Corinthians 14:32:

> "For the spirit of the prophets is subject unto the prophets"—but what enthusiast considers this? The impulses of the Holy Spirit, even in men really inspired, so suit themselves to their rational faculties as not to divest them of the government of themselves, like the heathen priests under their diabolical possessions. Evil spirits threw their prophets into such ungovernable ecstasies, as forced them to speak and act like madmen. But the Spirit of God left his prophets the clear use of their judgment, when and how long it was fit for them to speak, and never hurried them into improprieties, either as to matter, manner, or time of their speaking.[14]

Brethren, we can scarcely make too much of the sovereign place and power of the Holy Spirit in our ministry. It is He who has called us. It is He who quickened us into living with our redeeming Lord. It is He who gives true unction to the sermon we deliver. It is He who gives harvest to the seed we sow. It is He who one day will testify to our faithfulness before the face of our Master and Lord.

But remember—by all the pains of ministerial fumbling and failure, by all the honor of ministerial effectiveness remember—that God the Holy Spirit can do none of these things without a dedicated and disciplined response from you. The Holy Spirit is not given to overwhelm our personality; He is given to overspread it. He is not bestowed to by-pass our abilities, but to bless them. Divine energy working through human responsibility—that is the secret of every great and growing ministry in every generation. "He maketh his ministers a flame of fire"—there is the energy. "Stir up the gift of God that is in you," or,

[14]Wesley, *Explanatory Notes Upon the New Testament.*

as the Revised Standard Version has it, "rekindle the gift of God that is within you'—there is the responsibility. "Ye shall receive power after that the Holy Ghost is come upon you"—there is the energy. "Study to shew thyself approved unto God"—there is the responsibility.

Brothers, the heritage that descends to us from the glowing yesterdays is a shining one. Not everything about it, or about those who created it, was pleasing to God. All our idols have feet of clay—including a John Wesley. Yet nothing can obscure the glory of the legacy that has been bequeathed to us. I have pointed out the lines along which, in my earnest view of the matter, you and I can take this heritage and match it against this tremendous hour in the world's life. There are doctrinal distinctives which we dare not hide or soften, but we can affirm them without theological snobbishness. The personal penetration of the gospel into the lives of men must be our first concern, but it must never be divorced from those ethical sensitivities that enable us to relate the new life in Christ to the community in which we work and play. There is this incomparable Book which will remain to the end, both for ourselves and those to whom we preach, the one sufficient guide for "faith and practice," but which it is our business to present in its total message as a revelation that is as relevant as it is reliable. There is a realism which compels us to deal honestly and without illusion with the paralysis of the contemporary church, the appalling paganism of society, and the perils that exist within our own lives as ministers; yet, threading these realistic insights, is the undiscourageable faith which sees the possibilities of revival that may always be realized when man's penitence rises to embrace God's availability. And, finally, there is the unremitting necessity of taking all we can offer for the ministry—the caliber of our minds, the ampleness of our education, the thoroughness of our study, the training of our voices—and handing it over to God for Him to ignite it with the torch of His Spirit and use it to the glory of His name.

And now, thinking not so much of the past whence our heritage has come as of the future when we shall give an account of our stewardship, let me relate an incident which I first read in a book by James S. Stewart. The late Bishop Charles Gore of the Anglican Church, says Dr. Stewart, was holding a private service with a class of candidates for full orders in the ministry. The next day they would be formally ordained. Coming to the close of his heart-to-heart talk, Bishop Gore searched the eyes of these young men as he said: "Tomorrow I shall say to you, Wilt thou, Wilt thou, Wilt thou? But there will come a day to you when Another will say to you, Hast thou, Hast thou, Hast thou?

What will *your* answer be?

The Ministry of the Church in the Early Centuries

FRANK BATEMAN STANGER

I

A BACKGROUND STUDY

(1) The Word "Ministry"

The common New Testament term for the ministry is διακονία, and along with it we find διάκονος, "minister," ὁ διακονῶν, "he who ministers," and διακονεῖν "to minister." All these words have a very extensive application within the New Testament and are by no means restricted to denote service within the Christian Church. However, when they are restricted to denote service in the Church the words are used in a great variety of meanings: (1) discipleship in general;[1] (2) service rendered to the Church because of the "gifts" bestowed, and hence all kinds of service;[2] (3) specifically the "ministry of the Word," and most frequently the "apostleship";[3] (4) such services as feeding the poor, or organizing and providing the great collection for the poor saints at Jerusalem;[4] (5) such services as those rendered by Stephanas, Archippus, and Tychicus.[5]

In this discussion we use the term ministry as it refers to those individuals and those groups of individuals who were responsible for both the spiritual and temporal guidance and government of the early Christian communities.

(2) The New Testament Conception of the Ministry as Revealed in the Pastoral Epistles.

It is in the Pastoral Epistles, and especially in II Timothy, that we find the most about Paul's view of the ministry. In II Tim. 1:6 Paul speaks of the ministerial gift: "Stir up the gift of God, which is in thee by the putting on of my hands." In II Tim. 1:12-14 the Apostle speaks of two deposits. In verse 12 Paul speaks of "my deposit": "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Truly this has reference to Paul's own life. The Christian minister is one whose whole life has been committed to God. Then in verse 14 Paul speaks of "the beautiful deposit": "That good thing which was committed unto thee keep it by the Holy Ghost which dwelleth in us." Undoubtedly, this must mean the Gospel. Christ has handed over to the ministry His glorious Gospel, His Divine message, and ministers are the trustees of so weighty a charge.

In the second chapter of II Timothy Paul describes the varied service of the Christian minister. There are at least these seven aspects under which the ministry is viewed: (1) the minister as a teacher—vs. 2; (2) the minister as a soldier—vs. 3; (3) the minister as a wrestler—vs. 5; (4) the minister as a husbandman—vs. 6; (5) the minister as a workman—vs. 15; (6) the minister as a vessel—vs. 21; (7) the minister as a slave—vs. 24.

In II Tim. 2:24-26 Paul describes both the work of the minister and the way in which it is to be done: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. . . ."

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[1] John 12:26.

[2] Matt. 20:26; Acts 6:2; Rom. 12:7; I Cor. 12:5.

[3] Acts 1:17; 20:24; 21:19; Rom. 11:13; Eph. 4:12.

[4] Acts 6:1; 11:29; 12:25; Rom. 15:25; II Cor. 8:4, 19.

[5] I Cor. 16:15; Col. 4:17; Eph. 6:21.

Then again, in II Tim. 3:14-17 Paul speaks of the relationship of the Christian minister to the Scriptures: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures....All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...."

Finally, just as this last Epistle of Paul closes, he gives his young friend and disciple Timothy several great parting exhortations as watchwords of his ministry (II Timothy. 4:2-5): (1) Preaching.. "Preach the word" (2) Soberness—"watch thou in all things" (3) Endurance—"endure afflictions" (4) Evangelization— "do the work of an evangelist" (5) Faithfulness—"make full proof of thy ministry."

II

The Ministry Of The Early Christian Church In The First Century

(1) Two Different Kinds of Ministry

We pass now to a more technical study of the ministry in the Christian Church during the early centuries. The earliest fact we have about the organization of the Christian Church is given in Acts 6, where we are told that seven men were appointed to what is called a "ministry of tables," which is distinguished from the "ministry of the word." This distinction between two different kinds of ministry which appears at the very beginning is seen to exist all through the Apostolic Church and beyond it into the Post-Apostolic Age. It can be traced in the Epistles of Paul and in other parts of the New Testament. It is seen in the Didache, in the Pastor of Hermas, in the Epistles of Barnabas, in the Apology of Justin Martyr, in the writings of Irenaeus and elsewhere.

Lindsay speaks thus concerning the distinction between these two kinds of ministry:

> The one ministry differs from the other in function, and the distinction depends on a conception to be afterward examined—that of "gifts." The common name, in apostolic and sub-apostolic literature, for the members of the one kind of ministry is "those who speak the Word of God." Modern writers have called it the charismatic, but perhaps the better term is the prophetic ministry; while to the other class belong all the names which are given to denote office-bearers in the local churches. The two existed side by side. The great practical distinction between them was that the members of the former were in no sense office-bearers in any one Christian community; they were not elected or appointed to any office; they were not set apart for duties by any ecclesiastical ceremony. The "Word" came to them and they were compelled by inward impulsion to speak the message given them to deliver. Some were wanderers; others confined themselves to their own community. They were responsible to no ecclesiastical authority. Churches were encouraged to test them and their message; for the "gift" of discerning whether a so-called prophet spoke a truly Divine message was always presupposed to be within the local church. But once accepted they took a higher place than the office-bearers, they presided at the Lord's Supper, and their judgment in cases of discipline could overbear ordinary ecclesiastical rules.[6]

Out of the other kind of ministry, the "ministry of tables," came, by ordinary development, all the various kinds of ecclesiastical organization which now exist. Its members were office-bearers in the strictest sense of the word; they were selected to do ecclesiastical work in a given community, they were set apart for it in a special way, and they were responsible to the Church for its due performance.

But it is important that while the two kinds of ministries are thoroughly distinct from each other, the same individuals might belong to both kinds. The "prophetic gift" might fall on anyone, private member or office-bearer alike. Office-holding did not prevent the "gift." Polycarp, office-bearer at Smyrna, was a prophet; so was Ignatius of Antioch, and many others. The "gift" of speaking the Word of God was a personal and not an official source of enlightenment.

(2) The Prophetic Ministry

We speak of the "ministry of the Word" as the prophetic ministry. There is a threefold division in this prophetic ministry.

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[6]Lindsay, T. M., Article on *Ministry* in the *International Standard Bible Encyclopedia,* Vol. III, p. 2057.

There are apostles, prophets and teachers. In noting the distinction between the three classes it may be said that zealous missionary endeavor was the distinguishing characteristic of the first class, exhortation and admonition of the second, and instruction of the third. We can trace this three-fold ministry of the Word of God from the most primitive times down to the end of the second century. Lindsay has this to say concerning this three-fold ministry of the Word:

> It existed in the oldest Gentile Christian community, that of Antioch, where a number of prophets and teachers sent forth two apostles from among their own number. Apostles, prophets and teachers are mentioned in the First Epistle to the Corinthians and in the Epistle to the Ephesians. The same three-fold ministry is given in the Pastor of Hermas, which dates about 140 A.D., and in the Psuedo-Clementine Homilies, which can scarcely be earlier than 200 A.D.[7]

a. Apostles

The distinguishing characteristic of an apostle was that he had given himself, and that for life, to be a missionary, preaching the Gospel of the Kingdom of Christ to those who did not know it. He had received the "gift" of speaking the Word of God. The prophet and the teacher had the same "gift" but they found their sphere of its use within the Christian community, while the apostle's sphere was for the most part outside, among those who were not yet within the Church of Christ.

b. Prophets

Prophets had been the religious guides of Israel of old, and the spirit of prophecy never entirely died out. Jesus Himself promised to send prophets among His followers.[8] The promise was fulfilled. Christian prophets appeared within the Church from its beginning. Prophecy appeared spontaneously wherever Christianity spread.[9] From the earliest times down to the close of the second century an uninterrupted stream of prophets and prophetesses appeared in the Christian Churches. And St. Paul expected the prophetic gift to appear in every Christian community.

Lindsay says this about the nature of prophecy and the work of the prophets:

> Prophecy was founded on revelation; the prophets were men especially "gifted" with spiritual intuition and magnetic speech....The prophets spoke as they were moved, and the Spirit worked on them in various ways....While the duty of the apostle was to the unbelievers, Jewish or heathen, the sphere of the activity of the prophet was within the Christian congregation. It was his business to edify the brethren.[10]

c. Teachers

The teachers in the Early Church were they who had in a personal way received from the Spirit the "gift" of knowledge, which fitted them to instruct their fellow-believers. Their more public sphere of work was in the meeting for edification;[11] but it may be inferred that their work was not limited to public exhortation, and that they devoted time and pains to the instruction of catechumens and others who wished to be more thoroughly grounded in the principles of Christian faith and life.[12]

(3) The Local Ministry

The ministry developing from the "ministry of tables" is known as the local ministry. There were two clearly distinct offices of a local and permanent kind in the New Testament. The first of these officers is designated as elder or presbyter or bishop or pastor. Much has been written concerning whether or not the offices of presbyter and bishop were identical in the Church in the first century. Lightfoot and Lindsay are of the opinion that the two were identical.[13] On the other hand, Harnack and Hatch believe that the office as well as the name "episcopus" was distinct from that of presbyter from the beginn-

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[7]Lindsay, T. M., *The Church and the Ministry in the Early Centuries*, p. 74.

[8]Matt. 10:41; 23:34; Luke 11:49.

[9]Acts 11:27; 15:32; 21:9, 10; Rom. 12:6, 7; I Cor. 14:32, 36, 37; I Thess. 5:20; Gal. 3:3-5.

[10]Lindsay, T. M., Article on *Ministry* in the *International Standard Bible Encyclopedia*, Vol. III, p. 2059.

[11]I Cor. 14:26.

[12]Gal. 6:6.

[13]Lightfoot, J. B., *St. Paul's Epistle to the Philippians*, pp. 196, 197; Lindsay, T. M. *The Church and the Ministry in the Early Centuries*, p. 163.

ing.[14] The function of the presbyters or bishops in the New Testament Church was, in general, spiritual; but it involved an oversight of all the affairs of the Church as well.

The second of the local officers in the New Testament Church were the deacons. These were the assistants who aided the presbyters or elders in the rule of the congregation. It is a mistaken notion to believe that their work pertained only to the matter of administering the charity of the congregations. Their functions and authority were much more extensive than just that. In a very real sense they were assistant rulers.

Thus, we find in the primitive Christian Church but two orders or grades among the local clergy: elders (presbyters, pastors, overseers) and deacons.

III
The Fall Of The Prophetic Ministry In The Second Century

Two important changes took place in the Church during the second century. First of all, we note the development of the three-fold ministry. The ruling body of office-bearers in every congregation received a permanent president, who was called the bishop. The change came gradually. It provoked no strong opposition. Thus, by the beginning of the third century there were three grades of ministry; bishop, elder (presbyter) and deacon.

But another change in the ministry in the second century was even more drastic. The prophetic ministry of the Apostolic and Post-Apostolic times gradually passed away in the course of the second century. During the first century the officers of the local Church were subservient to the prophetic ministers; but during the second century the prophetic ministers became subservient to the local office-bearers.

The overthrow of the supremacy of the prophetic ministry was inevitable. The more close and firm the organization of the local Churches became, the less room remained for the exercise of the prophetic ministry, which in the nature of things claimed at once freedom for itself and the power of ruling in some indefinite way over the Churches which admitted its exercise among them. To use the words of Lindsay:

> When the wave of spiritual enthusiasm and illumination which came with the earliest proclamation of the Gospel had somewhat spent itself, there was need to supply through the ordinary office-bearers of the churches that exhortation and instruction which in the earliest times had been left to the inspiration of those gifted with the power of speaking the Word of God. . . . When once the local churches began to have their spiritual needs satisfied within their own circle and the bands of association grew stronger, it is easy to imagine that the power of the office-bearers grew strong enough to withstand the members of the prophetic ministry unless the prophets were content to take a secondary place. The very fact that the office-bearers could render the service of the prophets and teachers inevitably tended to place them, the permanent officials of the local churches, permanently in the position of the exhorters, instructors, and leaders of the public worship of the communities.[15]

The causes of this fall of the prophetic ministry may be summarized as follows:

(1) The need for some authority to express the dogmatic unity of the Church, and the idea that this authority lay in the office-bearers of the Churches.

(2) A change of moral and intellectual atmosphere within the Church in an effort to accommodate as much as possible the Church to the conditions of existing society in order to justify the plea that Christians were entitled to the toleration extended to all other religions.

(3) The gradual deterioration of the prophetic ministry.

IV
Significant Changes In The Ministry In The Third Century

(1) The Rise of the Priesthood and the Growth of the Hierarchy

During the third century there are clear traces of a general change in the way of thinking of the Church and of the relation

[14] Lindsay, T. M., *The Church and the Ministry in the Early Centuries,* pp. 365-377.

[15] Lindsay, T. M., *The Church and the Ministry in the Early Centuries,* pp. 215, 216.

of the ministry to the Church. This is commonly spoken of as the change of the ministry into a mediating priesthood, standing between the people and God. However, as Lindsay points out:

> The idea that the ministry is a priesthood was there, but the main thought was much more the power of the priest than his mediation.[16]

In the third decade of the third century Calixtus, the Bishop of Rome, and the Roman Church asserted that the Church, through its office-bearers, was entitled to proclaim God's pardon for any sins, however heinous, due signs of sorrow being accepted by the office-bearers as sufficient. This change met with the fierce opposition of Tertullian and Hippolytus.

This new doctrine of penance inevitably led the people to regard the office-bearers of the Church, and especially the bishops, as if they were in God's place, and it ascribed to the bishops the power of actually pardoning and not simply of proclaiming the pardon of God.

On the other hand, the Church lost its old idea that it was the company of the saints; and the new feeling grew that the Church was the institution within which God had placed the means of acquiring holiness, and that these means were at the disposal of the bishops or the heads of the Christian communities, and could be reached only through them. Hence the office-bearers, and more especially the bishops—the men who had already been declared to be the guardians of the essential Christian verities—now came to be regarded also as the keepers or guardians of that peace of God which comes from the pardon of sin. Thus, we have the beginning of the priestly hierarchy.

(2) The Doctrine of Apostolic Succession

This new theory of the position and authority of the office-bearers in the Christian Churches was so novel, and so opposed to the old traditions of primitive Christianity, that an extraordinary sanction was needed to support it, and in the nature of things the sanction had to come down from the earliest days of the Christian Church. It is here that the idea of an Apostolic Succession, in the modern Roman and Anglican sense, first makes its appearance.

Lindsay makes the following comments about this doctrine of Apostolic Succession:

> It is a conception which had its origin in the brains of leaders of the Roman Church, and although it was adopted and defended by Cyprian, it has never ceased to be associated with the Roman claims and to fit most naturally into Roman theories. To understand it one must remember, what is continually forgotten, that the great men who built up he Western Church were almost all trained Roman lawyers.... Apostolic succession, in the dogmatic sense of that ambiguous term, is the legal fiction required by he legal mind to connect the growing conceptions of the authority of the clergy with the earlier days of Christianity....A legal fiction has generally some historical basis to start from ....The fiction in ecclesiastical government had also its basis of fact. The apostles had founded many of the churches, and their first converts or others suitable had become the first office-bearers. There had been a succession of leaders ....All these successions of office-bearers could be traced back to the foundation of the churches in which they existed, and therefore to the missionaries, whether apostles or apostolic men, who had founded them. This was the historical thread on which, in the end, was strung the gigantic figment called apostolic succession—a strange compound of minimum of fact and maximum of theory.[17]

(3) The Multiplication of Orders

The middle of the third century also witnessed the multiplication of orders within the ministry of the Christian Church. Although we find the distinction between those who are to be obeyed and those who are to obey clearly laid down in the Epistles of Paul, we do not find a common term in general use to denote the former class until the third century. In the West the word was "ordo," and in the East "clerus," from which come our terms "orders" and "clergy." "Ordo" was the designation for the municipality in towns or for the committee which presided over a confraternity; and "clerus" denoted rank

[16] Lindsay, T. M., *The Church and the Ministry in the Early Centuries*, p. 265.

[17] Lindsay, T. M., *The Church and the Ministry in the Early Centuries*, pp. 278, 279.

or class. The earliest division of the ministry in the third century was into bishops, presbyters and deacons; but bishops and presbyters were sometimes said to form the special "ordo ecclesiasticus." The earliest addition to those three orders was the reader, and there followed soon the subdeacon. Then were added such persons as exorcists, acolyths, singers, door-keepers, and even grave-diggers; and to such the name "minor order" was given. All were included within the clergy, all received a proportionate share of the revenues of the congregational funds.

The presence of bishops, presbyters and deacons needs no explanation. Readers were needed at first to assist illiterate bishops or pastors; their retention and the insertion of exorcists have been plausibly accounted for by the idea that they represented the absorption of the old prophetic ministry. But in instituting the other "minor orders" the Christian Church evidently copied the pagan temple usages where persons who performed corresponding services were included among the temple ministry and had due share of the temple revenues.

V

The Formation Of The Clergy Into A Separate Class In The Third And Fourth Centuries

It seems reasonable to conclude with Hatch that during the first two Christian centuries the Church officers were not regarded as possessing other powers than those which naturally attached to presidents and leaders of a community.[18] However, beginning in the third century and reaching its consummation after the recognition of Christianity by the State in the fourth century, we note the officers of the Church gradually being formed into a class standing apart from the mass of the Christian community, invested with attributes of special sanctity, and living, or supposed to live, by a higher rule of life than that of those to whom they ministered.

There were several factors which contributed to the making of the clergy a separate class and especially after the recognition of Christianity by the State. In the first place, the State conceded to the officers of the Christian Churches those immunities which were enjoyed by the heathen priesthood and by some of the liberal professions. The officers of the Churches thereafter became exempt from holding office as municipal magistrates or senators, from acting as trustees, or from serving in the army. In the second place, the State granted to the officers of the Christian Churches an exemption from the ordinary jurisdiction of the civil courts.

The joint effect of these exemptions from public burdens, and from the ordinary courts, was the creation of a class distinction from the rest of the community. Thus, the clergy came to have a distinct civil status. Moreover, the State allowed the Churches to hold property. The enthusiasm, or the policy, of Constantine went considerably beyond this. He ordered that not only the clergy but also the widows and orphans who were on the Church-roll should receive fixed annual allowances; he endowed some Churches with fixed revenues; in some cases he gave to Churches the rich revenues or the splendid buildings of heathen temples. Consequently, the clergy became not only independent, but in some cases wealthy.

Hatch makes this statement:

> The effect of the recognition of Christianity by the State was thus not only to create a class civilly distinct from the rest of the community, but also to give that class social independence. In other words, the Christian clergy, in addition to their original prestige as office-bearers, had the privileges of a favoured class, and the power of a moneyed class.[19]

Conclusion

So grew and developed the Christian ministry during the early centuries.

A significant conclusion deduced from the development of the Christian ministry in the early centuries is contained in these words of Lindsay:

> There is and must be a valid ministry of some sort in the churches which are branches of this

[18]Hatch, Edwin, *The Organization of the Early Christian Churches*, p. 118.

[19]Hatch, Edwin, *The Organization of the Early Christian Churches*, p. 151.

one Visible Catholic Church of Christ; but I do not think that the fact that the Church possesses an authority which is a direct gift from God necessarily means that the authority must exist in a class or cast of superior office-bearers endowed with a grace and therefore with a power "specific, exclusive and efficient," and that it cannot be delegated to the ministry by the Christian people. I do not see why the thought that the authority comes from "above," a dogmatic truth, need in any way interfere with the conception that all official ecclesiastical power is representative and delegated to the officials by the membership and that it has its divine source in the presence of Christ promised and bestowed upon His people and diffused through the membership of the Churches.[20]

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[20]Lindsay, T. M., *The Church and the Ministry in the Early Churches,* p. ix (Preface).

Alumni Letter

DEE W. COBB

That Asbury Theological Seminary holds a unique position among the graduate schools of theology of the nation is an indisputable fact. But we remind ourselves of this fact simply to preface our gratitude to Almighty God, who through the leadership of His Holy Spirit and gracious material blessing has prospered the institution and firmly established its place of service for the Kingdom of God. Every alumnus of the Seminary must feel a certain justifiable pride and personal satisfaction in witnessing the unusual growth of the school during the past few years.

As the new president of the Alumni Association, I want to acknowledge my gratitude to God for the privilege of attending the Seminary. The school has made a contribution to my ministry which I am sure I could have received nowhere else. In this letter I also wish to express my thanks to you for the unexpected honor thrust upon me in electing me to this office. I regret that circumstances kept me from attending the business session of the Alumni Association. If I could have been there to "defend" myself I believe I could have pointed you to others who could more capably fill the office. But, be that as it may, I assure you I shall personally do all I can to further the varied interests of the Alumni Association and of the Seminary we so proudly support.

The Alumni Association has been particularly fortunate in these years of its incipiency to have had the thoroughly capable and truly devoted leadership of Dr. Don A. Morris as its president. His quick grasp of the needs and problems of the hour, as well as his keen insight into the future, helped to put the Association on a firm foundation. And I would not forget the wheel horse of the organization, Dr. Harold Greenlee, our secretary-treasurer. I am thankful there is no three-year limit on his office!

Two or three things of immediate importance loom up in my mind at this moment. We have been asked by Dr. McPheeters and the Seminary Board of Trustees to pledge ourselves to try to raise $25,000 for the building fund. I assume you have been made familiar with this through the letter already circulated to the alumni. There is surely something which each of us can do toward this. If you cannot collect any large sum yourself perhaps you know of people of means to whom our field men might be directed. Another important matter is Life Membership in the Alumni Association. Have you paid, or started paying, toward yours? Let us try to make this a record year.

During the coming year I hope to come in contact with many of you as we travel across the country. If you have any suggestions for the betterment of our organization, or for the furthering of our plans, do not hesitate to write me, or speak to me about it when we see each other. Let us Advance with Asbury Seminary!

ΚΟΣΜΟΣ From Homer to St. John

GEORGE W. REDDING

It is practically impossible to trace κόσμος to its primary root with any degree of certainty. Therefore we shall forego any recitation of the different opinions expressed by various etymologists, interesting as they may be. Indeed, our time limit places "Do not enter" signs at several attractive scholastic bypaths.

Although there is marked disagreement as to the essential root form there is general agreement as to the essential root *meaning,* or meanings, of κόσμος. It is derived from an unknown Indo-Germanic root meaning "to arrange, to adjudge as orderly," "to make attractive, ornamental." In fact, so closely allied are the ideas of "order" and "ornament" that scholars are divided as to which came first. Among those who have put "order" as the original signification are Liddell and Scott, Stephano, Thayer, Valpy and Boisacq. But precedence is ascribed to "ornamentation" by Curtius, Cremer, French, Humbolt and others.

It is quite possible that the two meanings originated, as they were developed, simultaneously. Perhaps they were so closely akin as to be identical to the philosophical, beauty-loving Greek mind. As to Keats: Truth is beauty, beauty truth; so to the ancient Greek: Order is beauty, beauty order. Both meanings are found in Homer and his classical successors, as we shall see.

"ORDER"

We shall first consider the ancient usage of κόσμος in the sense of "order," partly because I consider this the basic meaning. Orderly arrangement produces beauty.

Homer uses the expression κατὰ κόσμος (*Iliad,* 10.472, al.) to mean "in order, duly" and οὐ κατὰ κόσμον (*Odyssey* 8.179; *Iliad* 2.214), "shamefully." In the *Odyssey* (13.77), we find κόσμῳ καθίζειν, "to sit in order," while Herodotus (2.52) writes κόσμῳ θεῖναι τὰ πάντα, "to set all things in order." In one of Pindar's *Pythian Odes* (3.82) we find the phrase κόσμῳ φέρειν, "to bear becomingly." Demosthenes uses κόσμος in the sense of "good order, discipline" (18.216).

The verb κοσμέω was used in this sense. In the *Iliad* we read of an army πένταχα κοσμηθέντες (12.87), "marshaled in five bodies," and in the *Odyssey* of hunters "arranged (κοσμηθέντες) in three groups" (9.157). The verb is used also in the sense of preserving order and of good behavior.

Archbishop Trench observes that the adjective κόσμιος "is a very favorite word with Plato, and is by him and others constantly applied to the citizen who is quiet in the land, who duly fulfills in his place and order the duties which are incumbent on him" (*Synonyms* XCII).

In the Tebtunis Papyri there are two petitions (45.20; 72:12) of 113 B. C. in each of which the author complains of some marauders who attacked his house and knocked down the door, οὐδενὶ κόσμωι κρησάμενοι.

The adjective κόσμιον, found frequently in the classics, occurs but once in the Septuagint. In Ecclesiastes 12:9 the preacher declares that he "set forth in order parables." ἐξιχνιάσεται κόσμιον παραβαλῶν. Outside the references to the "host" of creation, I find but one LXX example of the substantive κόσμος to mean "order." Ecclesiasticus 26:18 compliments "a good wife in the ordering of a man's house," ἐν κόσμῳ οἰκίας αὐτοῦ.

With tenacity κόσμος has held on to its earliest meanings through the centuries, even while the language was adopted and adapted by other races and new meanings were thrust on this old word.

"ORNAMENT"

As we have noticed, κόσμος was used in the most ancient records of the Greek language to mean "ornament" also. Quite naturally, the earliest and principal usage in this sense is with reference to women. But it is found also as applied to adornments for men, horses and even dogs.

Juvenal (6.476) tells us that there was among the Romans a class of male slaves called κοσμηταί, whose duty it was to dress and adorn the ladies. The Greek heroines were not only ornamented but ornamental. Theocritus describes the golden Helen, "as a tall cypress has shot up, an ornament (κόσμος) to a fertile field" (*Idylls* 18.31). In an Elephantine papyrus (1.4) of the fourth century B. C., which, according to Deissmann (*Light from the Ancient East,* p. 37), is the oldest example of Greek papyrus yet discovered, we find κόσμος used of a bride's trousseau.

The LXX, particularly in the Apocryphal books, abounds in illustrations of κόσμος and its derivatives carrying the idea of ornament. Here it is used metaphorically, as in the classics, to mean "praise, beauty, glory."

We gain a vivid impression of the versatility of this phase of this very versatile word when we compare κόσμος κυρίου, "worship of the Lord," in Ecclesiasticus 50:19, with the smeary array of "cosmetics" on milady's modern dressing table.

"UNIVERSE"

It is generally agreed that "it was Pythagoras who first used the word to designate the order in the universe, and *the universe itself*" (Humboldt, *Cosmos,* I, p. 511).

The word κόσμος is found often in the writings of Plato, who uses the word in an ideal sense. "Philosophers tell us....that communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men, and that this universe is therefore called Cosmos, or order, not disorder or *misrule*" (*Gorgias* 508 a).

"WORLD"

The Greeks applied κόσμος to the limitless immensity of space, to particular spheres or ordered groups within τό πᾶν and then to individual stars and planets. So it is not surprising that the word came down to earth—from depicting the ordered universe to signifying this particular portion which sometimes seems so disorderly.

The word began to be applied to the earth about the time of the Ptolemies. We find examples in the Hibeh Papyri (16.36) and other fragments. Sophocles, in his *Greek Lexicon of the Roman and Byzantine Periods* (pp. 683ff), gives an impressive list of the derivatives and compounds of κόσμος current in the early Christian period and carrying definite reference to this world.

NEW TESTAMENT USAGE

When we examine the Synoptic Gospels it is surprising that Matthew alone uses κόσμος with any frequency, Mark and Luke employing it only once each. The Synoptists do not use the substantive in the primary sense of "order" but the verb is used in Matthew 25:7 of the virgins who "ἐκόσμησαν their lamps."

Κόσμος in the Pythagorean sense of "universe," never very common in the Κοινή, is correspondingly rare in the New Testament. But it "too regards the κόσμος as the ordered entirety of divine creation" (Cremer). Perhaps the most familiar example of this sense is in Acts 17:24. Paul, addressing the Athenians on the Areopagus, would introduce them to "God, who made τόν κόσμον καί πάντα τὰ ἐν αὐτῷ (the universe and everything in it)."

An interesting example of the word in the sense of "earth" is found in Matthew 5:13-14, where Jesus tells his apostles that they are the salt τῆς γῆς and the light τοῦ κόσμου.

The New Testament has given to the word κόσμος a new emphasis. It presents man as the object of God's love and plans, and so attaches importance to this physical world only as his abode. So the inspired writers readily took up the use of κόσμος to indicate *mankind,* itself.

This distinctly personal emphasis, so common in the New Testament, cannot be more lucidly illustrated than in II Corin-

thians 5:19, where Paul declares that "God was in Christ κόσμον καταλλάσσων ἑαυτῷ." So definitely does this κόσμος consist of people that the Apostle continues: "not reckoning unto *them* (αὐτοῖς) their trespasses."

It is this Cosmos which "God so loved," as we are told so unforgettably in John 3:16. When we compare this statement, "God so loved τόν κόσμον," with the command, "Love not τόν κόσμον," we encounter a delightful apparent contradiction and are impressed with the fact that "this term has a peculiar elasticity of application," as Robert Law puts it.

This elasticity is well illustrated in John 1:10: ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι' αὐτοῦ, ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Here we have, I am convinced, three occurrences of the word in three different meanings: "He was in the world (on this earth) and the world (the entire universe) became through him and the world (the world of men) did not recognize him."

Here is suggested that *new meaning* which the New Testament writers, notably the Apostle John, gave to the word. They were the first to attach to it a distinctly *evil* significance, as far as I can learn. Humanity had already been thought of as generally wicked, but this word had not been used of it in that sense. Ropes laments that "the history of the ethical sense of the word has not been worked out" (Commentary on James 1:27). The writing of that history will reach its climax in John's Gospel and Epistles. Incidentally, John never uses κόσμος in its early sense of "order" or "ornamentation."

Other New Testament writers also clearly employed this ethical usage. James (1:27) declared that the religious man keeps himself "unspotted from τοῦ κόσμου." Paul saw nothing essentially evil in the physical world, but there is a κόσμος from which he broke away most definitely, ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ (Gal. 6:14). Meyer defines this κόσμος as "the organic totality of all relations aloof from Christianity, looked upon, indeed, as a living power which exercises authority and sway over the unconverted" (*Com. on N. T.*).

John's employment of κόσμος in the evil sense is so definite that George B. Stevens (*The Johannine Theology*) declares, "The whole Johannine doctrine of the world may be summed up in the emphatic assertion, 'The whole world lies in the evil one' (I John 5:19)."

Their Lord often warned the early Christians against that evil world and its *worldliness*. We are prone to overlook the fact that most of the examples of this evil sense of κόσμος in John's writings are quotations of the words of Jesus himself. His voice rose in sharp warning whenever he mentioned οὗτος ὁ κόσμος.

Because Jesus overcame "the world, the flesh and the devil" he promised such victory to his followers. In closing his famous address to them in the upper room, he said, "In the world you have affliction, but be of good cheer, I have overcome the world (ἐγὼ νενίκηκα τόν κόσμον)" (John 16:33). In his First Epistle John declares that he writes to the young men ὅτι νενικήκατε τόν πονηρόν.

The evil one lives in the world and the whole world lies in him. This is a dark picture. But Christ lives in his disciples and they live in him. To them victory is assured, ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ (I John 4:4f).

The Romance of the Greek New Testament

Dr. Herman A. Hoyt

I. The Writing And Multiplication Of Manuscripts

The New Testament did not come into existence, as popularly held in some circles, as a finished product dropped down from the sky. It was God's practical answer to the growing needs of the new society of believers, this provision being made through His appointed servants and over a period of some fifty years. Book by book the New Testament was written and received within the Church.

Like people today, early Christians were more interested in the living, fervent voice of their favorite preacher or apostle. But though the apostles as itinerant preachers and evangelists often revisited certain churches, and in this way met all the early needs, there came a time when personal presence was no longer possible for one reason or another. To meet the pressing needs of their converts, they wrote letters to them. Luke wrote to a Christian friend by the name of Theophilus to strengthen his faith (Luke 1:1-4; Acts 1:1). James wrote to encourage fellow Christians in the midst of suffering (Jas. 1:1-4). Paul wrote to counteract the doctrinal errors sown by wandering fakers (Gal. 1: 6-9), to correct the life and conduct of believers (I Cor. 1:10), and to challenge them in the way of life and hope (Rom. 12:1f). By the close of the first century of the Christian era every book of the New Testament was written and in the hands of Christian people.

You can imagine how these people received a letter from their favorite preacher. When the letter arrived, the whole church was called together, and one of the group, who could read, read the letter through from beginning to end, while all sat wrapped in silence. Once and again, upon later occasions, the letter was read in its entirety to the whole group. After each meeting many curious eyes were turned upon the letter and many hands handled it. The very fragile and brittle papyrus scroll soon showed signs of disintegration and this produced grave concern among the members. One brother suggested to the leader of the group that a copy should be made. The church deliberated and reached the same conclusion. A scribe was hired, the copy was made, and the old letter was placed in a receptacle of the church for safekeeping. Later on other copies had to be made, and the multiplication of copies went on. In other churches, the situation was a bit different. Being the first in order to receive a letter that was intended for a number of churches, copies were immediately made so that the letter could be sent on to others. Or perhaps the first church kept the original and sent the copies on. However, within a few years, or perhaps even months, the originals had disappeared, and copies were made from other copies. After a few years there were copies of copies of copies, and after some centuries the copies were removed from the original by thousands of copyings.

By 1611 when the Authorized Version, so popular today, was translated, the manuscripts used by the scholars in this famous venture had gone through 1500 years of copying. But in spite of that, those manuscripts were remarkably accurate, and no one need fear that he is in danger of being led away from the truth by reading the version based upon them.

II. The Formation Of The Canon Of The New Testament

As a youth of nineteen I fell into conversation with a doctor of medicine concerning

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A paper read before the Foreign Language Conference, at the University of Kentucky, April 2, 1949.

the Bible. To my amazement he declared that the New Testament was the product of a group of long-haired theologians who had fabricated this story and then had conspired to propagate it in a book known as the New Testament. Shocking, indeed, it was to me, and that is putting the matter mildly. Every moral sensibility of my being rebelled at the thought. But in my experience and lack of information I could do nothing more than deny the allegation. It was indeed encouraging to discover in later years, that the best scholarship of the centuries and incontrovertible evidence indisputably refuted the explanation of the doctor and revealed that he spoke out of the abundance of his ignorance. In considering the New Testament Canon, it should never be forgotten that many books were written during and shortly after the time in which the New Testament was written. The amazing thing is that 27 books were selected from the many and constitute to this day the limits of the New Testament canon.

Some have urged that the selection and approval of these 27 books was by action of a universal church council during the first few hundred years of the Christian era. It is insisted that at one of these conferences, or perhaps several, it was decided what books should go into the New Testament and what books should be left out. But the answer to this is so conclusive that it should never be proposed again. From Pentecost to the present there has never been a universal church council. And even in the limited councils of the church during the early centuries no action was ever taken to determine the limits of the New Testament canon.

Others have suggested that scholars decided the limits of the canon. Without a doubt scholars would have enjoyed the privilege. Many insist today that this is their prerogative. But all scholars will admit that none ever exercised this right, even though, in their estimation, this is the way it should be. The privilege and joy of tracing the history of the canon is the most that has ever fallen to their lot. And in the providence of God it could have been no other way. When has there ever been a group of scholars who have agreed on the New Testament canon? And where has there ever been a group who were sure after they agreed? To this day there are those who would include books not now in the New Testament and exclude some books that are there. And while the scholars were trying to decide on the limits of the canon, what would the church have done? Life must go on. Needs must be met. Trials must be surmounted. The Church must grow. And the New Testament provided for each need as it arose and is doing the same for the church today.

To this fact, namely, the creation and establishing of the New Testament canon, there is just one sufficient explanation. It is this, the providential working of God in and through the spiritual life of His people. As needs arose in the career of His people, God worked in and through His servants to provide the proper message by letter or book for them. Little by little the record was completed. From time to time as the books were completed they were sent to their destination and circulated among other Churches. At every reading believers recognized in them a divine quality answering their needs. Other books too reached them, but outside of possessing spiritual tone and excellent reading matter, there was not in anyone of them that quality which could be labeled "the word of God." Near the close of the first century, or shortly after the outset of the second, the books were collected into one volume. And the number has neither increased nor diminished in all the succeeding centuries. Each generation of believers has read the New Testament and concurred in the approval made by the early Christians, for they have found, as did their progenitors in the faith to whom this body of literature was inscribed, that it satisfied every spiritual need and heart-felt longing.

III. The Finding Of The Great New Testament Manuscripts

Within the past several centuries scholars bcame interested in new light shed upon the sacred text from old manuscripts.

From the dust heaps of the centuries, from isolated and forgotten monasteries, from musty libraries and piles of debris, there has come to the attention of scholars some of the most invaluable literary treasures. Six great manuscripts including parts or all of the New Testament have yielded up their treasures to the probing minds of trained men, so that today, the text of the New Testament as it came from the pens of the apostles has been almost completely if not altogether restored. Among these manuscripts is the Sinaiticus found by a young German linguist, Tischendorf, in the monastery of St. Catherine on Mount Sinai. There is the ancient and venerable Vaticanus manuscript located in the Vatican library in Rome. The pains-taking efforts of that persistent saint and scholar, Samuel Tregelles, made available its inestimable values. The Alexandrinus, the Codex Ephraemi, the Codex Bezae, and the Washingtoniensis all came into the hands of men who were thirsting to restudy the text of the New Testament and confirm or correct it, so that the most precious message ever communicated to men might be possessed and applied in all of its purity and power.

Young Tischendorf was traveling through the East in search of old manuscripts when he came to the monastery of St. Catherine on Mt. Sinai. Though he searched the institution through, he found nothing of value, until by accident his eyes fell upon discarded leaves of an old manuscript in a waste basket. His trained eyes told him that these were what he sought. Upon learning from the steward that these discarded leaves were being used to light fires, he insisted that less precious material be used. This chance remark placed the monks on guard and prevented further investigation on this trip. He departed with the forty-three leaves rescued from the waste basket, and in nine years returned again, but with no success. Six years later he returned again under the patronage of the Czar of Russia. When in conversation with the steward, he showed him a copy of the Septuagint he had recently published, the steward, not to be outdone, also produced a copy of the Septuagint, a mere heap of leaves wrapped in an old red cloth. There before the astonished eyes of the scholar lay the very manuscript he had been hunting for 15 years. Concealing his surprise as best he could he asked for the privilege to look it over. Closeted with this literary find that night, it would have been sacrilege to sleep. With the close scrutiny of a trained scholar he examined the entire manuscript and copied the text of one book. Later, by bringing the influence of the Czar to bear upon the monks, this manuscript was given as a gift to the head of the Greek orthodox church for a sum of some $7,000.00 It was later transferred to St. Petersburg, and quite recently was purchased by the British museum for the magnificent sum of $500,000.00.

To this might be added the stirring accounts of the acquisition of other leading manuscripts, to say nothing about the thousands of fragments that have been unearthed in some of the most obvious and others in the most out-of-the-way places. No stories of ingenious minds can quite compare with the romance of this tale.

IV. The Development Of The Science Of Textual Criticism

The discoveries of treasure hunters through the past few centuries have placed in the hands of textual students such a wealth of material that they found themselves floundering for want of a method to use this source material. Literally thousands of manuscripts have been laid at the feet of the scholars. These consist, for the most part, of fragments of the Greek New Testament, many of them containing an older text than the great manuscripts. Besides these, many old versions of the New Testament have been found, and to this may be added the words from the pens of early church fathers. This vast collection of source material, as it increased, cried more loudly for some system by which it might be used for the work at hand.

In the middle of the nineteenth century two English scholars, Westcott and Hort, geniuses in this field, turned their tremendous learning to this task. Building upon

the growing foundation of predecessors in this field, they perfected the science of textual criticism. For twenty eight years they pursued, with painstaking labors, this project, until in 1881 they brought forth an edition of the Greek New Testament that has not been superseded to this day. In turn it became the basis for the English and American revisions of the Authorized Version.

So accurate became the science of textual criticism that only one one-thousandth of the text was any longer in question. And this portion of the text does not involve any vital doctrine of the Christian faith. The words of Jesus Christ may therefore be intoned with even greater surety today. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35.) As long as new information comes to light, it may be expected that it will continue to purify and confirm the canon and text of the New Testament. And the romance which began in those days of yore, and has continued to the present, will bear on through to the end.

Book Reviews

The Faith of the Christian Church, by Gustaf Aulén, translated from the fourth Swedish edition by Eric Wahlstrom and Everett Arden. Philadelphia, The Muhlenberg Press, 1948, $5.00.

Since the publication of Aulén's *Christus Victor* (S. P. C. K., London, 1931,) non-Swedish-speaking theologians have anticipated the translation of his more comprehensive volume, now available under the title, *The Faith of the Christian Church.* This is not a "new" book but a translation from the fourth Swedish edition, the third having appeared in 1931.

Bishop Aulén writes from within the context of "Lundensian" theology of which he and Dr. Anders Nygren are the chief exponents. (N. B. An indispensable introduction to Lundensian, as well as to all Swedish theology, is: *Swedish Contributions to Modern Theology, by* Nels Ferré, Harpers, 1939.)

Two definitive aspects of Aulén's thought are: his reinterpretation of Luther and his ecumenical outlook. In common with all Lundensians, Aulén reinstates Luther in the face of all rationalistic and hyper-orthodox representations of the Great Reformer. Likewise, his theology is an attempt to "adhere to the ecumenical perspective."

The book has two major divisions: "Faith and Theology" which deals with theological method; and "The Content of the Christian Faith," in which the author considers "The Living God" in terms of His nature, His action in history and in Christ, and His continuing activity in the Church.

Aulén's views include the following: The task of theology is to *understand* the *meaning* of the Christian faith. This faith must be interpreted in terms of its own data and essential nature, not by the circumscriptions of any rationalistic or pietistic a priori. Faith is both being "subdued" by God *and* the commitment of man to God; and its refinitive elements must be cast in the form of paradox. (The reviewer marked at least 55 such paradoxes!) It could not be otherwise since it is "completely" theocentric and yet the affirmation of man.

Theology cannot be sectarian; it must be ecumenical. It is scientific since it proposes to investigate a definite object; this involves the empirical method using the data integral to the faith. Revelation and faith are correlative terms, but revelation is prior to faith. Faith is a ***relationship*** with God; it transcends all intellectualisms. Revelation cannot be demonstrated, i. e., "substantiated like a mathematical proposition." (28) Faith finds God in nature and in history but especially in Christ, understood in terms of Nicea and Chalcedon.

Atonement is God's self-disclosure in history, particularly in divine action in Christ as Agape—the spontaneous, unmotivated, and uncaused divine self-giving, Agape exhibits the determinative character of God: holiness. Agape initiates, in history, the drama of redemption; "history is the battlefield of the contending divine will." (71) This struggle illustrates the intrinsic dualism of good and evil, the Kingdom of God and "the hostile forces which oppose" it. Aulén repudiates all monisms and also a metaphysical dualism—yet he affirms a religious or faith-dualism. One hears the echo of Nathan Söderblom: "Anyone who has been rocked to sleep in monism has never felt 'the depths of Satan.' I do not begrudge him his escape. But he cannot claim the right to speak as an interpreter of life." (*The Nature of Revelation,* p. 135; Oxford University Press, 1933.) Evil has no *rational* explanation; the dualistic element inherent in Christianity is inescapable for faith.

The work of Christ is regarded as a victory over the demonic powers. It is set

forth as the "dramatic" or "classical" view of atonement. The victory is available as justification, the incorporation of the sinner into the divine fellowship, man always being understood in the typical Lutheran manner as *stimus justus et peccator.*

Aulén's *ordo salutis* follows Luther. God forgives man in order to provoke him to repentance; sovereign divine love "subdues" man and incorporates him, as sinner, into the divine fellowship. But there is no "change in man" as in Pietism, only a "change in his status." (380) This change in status is effected through baptism. Infant baptism is the ideal expression since it demonstrates the prevenient and unmerited love of God. The church is f o u n d e d through infant baptism and possess a unity in the "Word and the sacraments". This does not necessitate uniformity in doctrine. A fixed system of doctrine would lead to an "intellectualized orthodoxy". (341). Rather, it is a unity in the Gospel which issues in an "evangelical catholicity". (433) This is the true ecumenicity in which not only the "Word and the sacraments" but also prayer is regarded as a means of grace.

Aulén shows conclusively that Luther does not identify the "Word of God" with the Bible. The Word is the *divine message* which becomes embodied and incarnate in Christ as the living Word and known as authoritative through "the testimony of the Spirit". (362) "Where the testimony of the Spirit is found, all other arguments are superfluous and irrelevant; and where it is not found, no other arguments can serve as substitutes". (365) Every effort toward a "mechanical objectivizing" of the Scriptures, such as "the theory of verbal inspiration," moves away from faith inasmuch as this is a form of demonstration or rationalism whereas "the Word itself compels submission" through faith. Therefore, the dominant place of the Bible rests not upon "theories which attempt to demonstrate the authority of Scripture" but in the Christocentricity of the faith; "Christ is the central content of Scripture." (364-5)

Certain emphases of Aulén commend themselves readily: the primacy of faith in contrast to all "logicisms" (to use Gilson's term), the insistence that theology possesses apologetic validity in terms of its own peculiar data, the tragic reality of evil which can be met only by divine action, a realistic view of atonement understood as dramatic conflict (perhaps "redemptive conflict" would be a better term), divine grace seen as Agape exhibiting the holiness of God, and the emphasis upon the Living Word, Christ, in relation to the Written Word of the Scriptures.

Serious questions will be raised by Wesleyans: man as *"simul justus et peccator."* This cannot be allowed to stand without a protest: "Sin clings to man's life as a whole, and he cannot point to a single act for which he must not ask God for forgiveness." (312) Also, we cannot accept his intransigent m o n e r g i s m, his high-churchmanship especially his views of the ministry and the sacraments, nor his Lutheran *ordo salutis.*

One wonders why there is no specific treatment of anthropology; surely he does not follow Luther here!

In spite of these deficiencies, basic as between a Neo-Reformation and a Neo-Wesleyan viewpoint, this volume is most welcome in an age almost sterile of first rate systematic theologies. In many respects Aulén has more nearly presented an ecumenical systematic theology than any man of our time. One wishes he were as much at home in Wesleyan thought as he is in Lutheran.

CLAUDE A. THOMPSON

"God Was In Christ," by D. M. Baillie. New York: Charles Scribner's Sons, 1948. 213 pages. $2.75.

The author, like a theological Rip van Winkle, begins in a world whose intellectual texture the decades have altered. D. M. Baillie, professor of Systematic Theology in the University of St. Andrews, treats the problem of the Incarnation and the Atonement in a form which the last fifty years have created. But unlike the fictitious Dutchman, he approaches the current situation with a clear vision of the issues involved.

The author first confronts each of the movements whose intersection comprises the crossroads of current Christology: the Dialectical movement and the "Jesus of history" movement. He contends that each contains a needed emphasis but that neither is sufficient alone. On the one hand, Dialectical Theology in its adherence to the results of Form Criticism is a frank admission of the inadequacy of the Gospels as sources of the life of Jesus. It is an attempt to regard all of the New Testament as representing the *kerygma* of the early Church and to build a dogmatic Christology upon the New Testament witness to Christ. This view is inadequate, since it is impossible to accept dogmas about the Christ of faith and revelation if there is no validity in the Jesus of history. On the other hand, these products of the "Jesus of history" movement, who hold to the historical Jesus to the exclusion of all Christology, are also incorrect. For one thing, to discard Christology is to impair the Christian view of God as "Seeker." Furthermore, we must recognize with Tillich that Christology stands for a Christian interpretation of history. While we have gained a deeper realization of the full humanity of Christ from the "Jesus of history" movement, and while we have gained new insights as to the human character of Jesus' religious life from it, we must regard its emphasis as in itself inadequate.

After steering between the Scylla of Dialectical Theology and the Charybdis of Liberalism, Baillie launches out into a solution of his own. He contends that the Incarnation is ultimately a paradox; that all Chistian doctrine is paradoxical in nature; and that the nature of the other Christian paradoxes, particularly that of grace, indicates something of the nature of the Incarnation. The doctrine of the Incarnation, then, is analogous to the doctrine of grace. " 'The Saviour,' " as St. Augustine said, " 'is Himself the brighest illustration of predestination and grace.' " (p. 118) For one thing, the paradox of grace consists of the fact that every good thing in man is on the one hand a human achievement and on the other hand, in a deeper and prior sense, something wrought by God. Furthermore, the paradox of the Incarnation, in analogy to the paradox of grace, consists of the fact that Jesus possessed in full measure what we only possess in some measure, a sense of willful achievement and a prior sense of dependence upon the grace of God. Therefore, the paradox of the Incarnation is in an absolute degree the same type as the paradox of grace; "of which we say that it was the life of a man and yet also, in a deeper and prior sense, the very life of God incarnate." (p. 129) With a similar approach the author proceeds to the doctrine of the Trinity, which he affirms positively.

Baillie lastly considers the atonement. For one thing, the atonement is both eternal and historical; so that Charles Allen Dinsmore expressed a significant truth when he said, " 'There was a cross in the heart of God before there was one planted on a green hill outside Jerusalem.' " (p.194) Furthermore, the atonement is both objective, since reconciliation is costly for God, and subjective, since man's deepest offering consists of the offering of himself to God. Nevertheless, Jesus' knowledge embraced somewhat less than this. Jesus' attitude toward His own death was one of concern for the sinners in his immediate environment rather than a consciousness of the ultimate purpose in the divine economy.

The strength of Baillie's presentation is apparent in several ways. For one thing, it displays the author's clear perception of the issues involved in the current situation and his keen awareness of the organic nature to Christian doctrine. Baillie wisely avoids either of the extremes in modern thought. Moreover, the book contains a strong insistence upon the full humanity and full deity of Christ, the necessity of the Trinity for faith and worship, and the objective and subjective aspects of the Atonement. Furthermore, there is the forceful recognition that the doctrine of the Incarnation is paradoxical in nature and, in virtue of the paradoxical nature of all doctrine, essential to the whole corpus of Christian truth. Lastly, such subjects as divine forgiveness, the Church, and recent trends in

Trinitarian thought are also capably discussed.

Baillie's position is inadequate in several areas too. For one thing, he makes one glaring omission. The subject of Kenoticism is treated in Chapter 4 without any reference to its current statement. Moreover, there are several weaknesses from the evangelical standpoint. The parallel between the doctrine of grace and the doctrine of the Incarnation, for instance, is exaggerated to a point in which Christ is conceived as possessing in absolute degree what men possess in varying degrees. While Baillie steps from this idea to the conclusion that in a real sense God was incarnate in Jesus, the step does not necessarily follow; and there is always the danger of making this transcendent reference in the explanation of Jesus' life unnecessary. At this point, rather than in the conclusion derived, there is a striking similarity between Baillie's idea and Schleiermacher's concept of the absolute God-consciousness in Christ and the relative God-consciousness in men. Furthermore, Jesus' awareness of the significance of His death is minimized and our indebtedness to the "Jesus of history" movement is occasionally exaggerated in Baillie's presentation. Nevertheless, the presence of certain weaknesses cannot obscure the author's endeavor to assert that *"the God who was incarnate in Jesus" is "God as He really is."* (p.156)

There are still other defects, however, which the evangelical reader will detect, and because of which he will be unable to give wholesale assent to the book. First, Baillie denies the historical reality of the Fall of Man. The Fall, according to him, could not have occurred at a particular date in human history since it is supra-historical, infecting all history. Similarly, sin is described as "the universal aberration symbolized in the 'myth' of the Fall of Man." (p.204) Secondly, the author is unwilling to accept the physical resurrection of Christ. The fact of Christ's resurrection is equated solely with the fact of His unseen and spiritual presence; and on this basis the solidarity of the new, Christian community is explained. Baillie says: "God had brought Him safely through death and raised Him up, and given Him back to them *in an unseen way* (reviewer's italics) through what they called the Holy Spirit." (p. 208) Thus, Baillie discounts certain of the historic facts upon which the Christian faith is established. We must conclude that in such areas as these the consistent high purpose and occasional high supernaturalism of the author is vitiated by the uncritical assumption of the naturalistic approach.

ERNEST HORTON, JR.

Christianity and Civilization, by Emil Brunner. New York: Charles Scribner's Sons, 1948. 172 pages. $2.50.

A Christian doctrine of the foundations of civilization is here outlined and examined by one of the world's foremost theologians. Dr. Brunner sees the crisis of Western civilization as basically a *religious crisis,* brought about by the progressive estrangement of our world from Christianity.

"Modern spiritual history is characterised primarily by a progressive displacement of the Christian, transcendent, revelatory, personalistic concept of meaning, by an immanent, rational and abstract principle" (p. 65). In order to arrest the growing eruption of inhumanity, lawlessness and depersonalisation there needs to be an examination of the historical roots of the problems involved. Here one finds an impressive synthesis and analysis of these central intellectual and spiritual problems.

Human existence is faced by certain basic questions which will be answered in a Christian or a non-Christian way. Consciously or unconsciously man gives some answer to the problems of being, truth, time, meaning, man in the universe, personality and humanity, justice, freedom and creativity. Dr. Brunner compares the answers of the Christian faith with other answers which have occurred in the course of Occidental history and specifies the unique importance of the Christian revelation for our civilization.

If Western civilization is not to succumb to a gross objectivism on the one hand or

a bottomless subjectivism on the other hand, there must be a return to a belief in the Christian view of God as Creator and Redeemer: "the self-communicating, absolute subject". Only Christianity is capable of furnishing the basis of a civilization "which can rightly be described as human". Therefore, the question facing modern man is quite simple: "Despair and pay the price of despair, or believe the Gospel and pay the price of believing!"

The Christian apologist and every intelligent reader who has an honest concern for the future of Western civilization will benefit from this review of issues fundamental to any proper analysis or solution of the present crisis.

CHILTON C. MCPHEETERS

Reinhold Niebuhr: Prophet from America, by D. R. Davies. New York: The Macmillan Company, 1949. 102 pages. $2.00.

The author, an admirer of Niebuhr, is Vicar of Holy Trinity, Brighton, England, a church once served by F. W. Robertson. He rescribes himself as having changed from the shallow theological liberalism of his younger ministry to a more orthodox position—a shift "to the theological right." His earlier works include *Down Peacock's Feathers* and *The Sin of Our Age.*

This little portrait of a much-discussed contemporary was written at the request of the Modern Christian Revolutionaries series. Omission of Niebuhr from such a series would be unthinkable, the author explains. Deeper than this reason the author cites the people who say they cannot "get the hang" of Niebuhr's words; thus, it is an attempt to explain the man. In addition the author wishes to express appreciation for the spiritual help which Niebuhr has been to him. Both men have passed through a similar spiritual odyssey, from liberalism to (neo-)orthodoxy.

The book begins with a survey of the early life of Reinhold Niebuhr, his birth in the parsonage of Gustav Niebuhr, a German Evangelical pastor, his education at Elmhurst College and Yale, his indecision whether to aim at the pastoral or teaching ministry, and his first appointment to the parish of the Bethel Evangelical Church in Detroit. At this time liberalism was the order of the day, especially in America, "orthodoxy was at a discount," and "to be in the swim one had to be a liberal." Accordingly, young Niebuhr, like other "bright young men" got onto the "band-wagon of liberalism" (p. 6). While serving a pastorate under the shadow of a great industrial empire he became involved in the social application of the Gospel. He there became a crusader for social righteousness and critical of the selfishness and complacency he found in bourgeois capitalism. He began his pastoral ministry in 1915 with forty members and left it in 1928 with over 800 members to become Professor of Social Ethics at Union Theological Seminary, New York.

Mr. Davies, confessedly influenced by Hegelian dialectic, traces Niebuhr's developement in three phases: the thesis—a shift to the right theologically, the antithesis—a reaction to the left sociologically, and finally the synthesis. There is room at least for the suspicion that the pattern was actually a little more complicated in Niebuhr's case. Possibly an early reaction from a conservative home environment where family prayers were never missed gave way to the theological liberalism encountered at Yale, this being followed by a period of cynicism. The metropolitan pastorate provided the basis for a critical distrust of many social conventions in the light of every day experience with working people, and a simultaneous distrust in the liberalism which regarded human nature as essentially good, progress as inevitable. Thus he turned to the left in social theory, and to the right (toward the Reformed theology of his Teutonic background) in theology, *simultaneously.* This experience explains his *dialectical* theology—tension is not simply a theory with Niebuhr, it is his inner mental and spiritual experience.

Chief element in Niebuhr's movement to the right, says Davies, is his rehabilitation of the doctrine of original sin. Freedom and necessity, man as animal and at the

same time spirit, constitutes the situation in which sin is perpetually possible, if not inevitable. The sins in "immoral society," and the subtle forms of selfishness in all sorts and conditions of men, led Niebuhr to an acceptance of the once-despised doctrine of original sin. "In rejecting original sin, liberalism was, in effect, suppressing God's Good News to men," comments Davies (p. 40). When Niebuhr discarded the easy optimism of liberalism he was thrown back again upon another doctrine which once had been so intellectually discreditable—"the resurrection of the body." Utopia thus lies on the other side of the resurrection rather than in the "brave new world" which liberal Christianity fondly hopes to erect.

The author points out that the most significant thing in Niebuhr's development is that, while returning to orthodox doctrine, he did not jettison the social insights of liberalism. It is this emphasis on the social aspects of the Gospel which makes him a revolutionary; it is his religious heritage and conviction which makes his radicalism Christian; and it is his courage to *apply* the principles of the Christian ethos which makes him a prophet. In no phase of his work is the subject of this sketch stronger than in his incisive, independent *criticism* of current events. Thus, concludes our author, "Reinhold Niebuhr is a gift of God to a tortured and troubled world" (p. 101).

The book is well worth reading. It corrects some popular misapprehensions about its subject and is an aid both to an understanding of his thought and of "how he got that way." The weaknesses of the book are chiefly in its lack of objectivity—the author's admiration and indebtedness preclude that. Niebuhr is criticised for only one thing—his lack of concern with the episcopacy! Again, the author seems prepossessed with the revolutionary aspect of Christianity—to stress this almost exclusively is to miss the chief significance of the parables and the Great Commission; there is, moreover, an unresolved inconsistency between the emphasis on revolution and upon *sole fides*. Perhaps another decade will witness a greater degree of synthesis on the part of both master and disciple.

GEORGE A. TURNER

The Bible in the Making of Ministers, by Charles R. Eberhardt. New York: Association Press, 1949. 254 pages. $3.50.

This book is based upon a doctrinal dissertation presented to the faculty of Drew Theological Seminary. It is unusual from the standpoint that it is not strictly biographical book but also includes the details of the conviction which makes the biography of Wilbert Webster White so significant in the theological world. Charles R. Eberhart may have had three reasons for writing this book. The first was no doubt to honor his teacher, Wilbert Webster White, founder of Biblical Seminary, New York. The second reason was to reemphasize for this day the conviction, which the author shares with Dr. White, that the Bible must be found at the core of all theological study. Thirdly, the author wishes to define the methodology of White not only because of its contemporary value but because White's method has been thought by some to be a purely inductive method while in reality induction must share equally with deduction (p. 243).

There is a search abroad today for some sort of authority. Theologians are with modified seriousness weighing the results of nearly half a century of higher criticism. Dr. White endeavored to inject into this scene the conviction that the "Scripture must be allowed to establish its own criteria both as to its interpretation and its authority." (p. 78). This is a permanent principle which must never be lost sight of.

The method of Dr. White has rendered a distinct service to man because it brought science and religion together. "A man can be both scientific and religious because of the very constitution of his mind, where both induction and deduction, observation and interpretation, are inseparably related activities." (p. 124). Thus, the author gives an evaluation of the "compositive" method which is very enlightening to Bible students.

Although it was not Dr. White's policy as founder of Biblical Seminary to engage in doctrinal disputes his biographer has found in his writings a view point which is getting special attention today. The Word of God is defined by White as "the gospel of eternal salvation" and the carrier of this gospel is the Bible (p. 110). Dr. Eberhardt considers this discovery to be very significant in light of present controversies concerning the Bible and the Word of God.

As the lines are increasingly being drawn more sharply between conservative and liberal theological camps, Dr. White very helpfully defines his position. "White agreed that he could be called a conservative if one understood by that attitude of mind....an attitude which, while welcoming all 'ascertained results of investigation, declined to accept any mere conjectures or theories as final conclusions.' "

Because these emphases are so timely for this generation of theological students, *The Bible in the Making of Ministers* is a book which needs to be read widely today. Not only should it be read by those responsible for the curriculum of our theological seminaries but also as an aid to theological students in the choice of their major emphasis in their training. For pastors already in the field, this book will direct their attention to the Bible as the primary object of their private study.

Dr. Eberhardt might have given in this book more of the details of the compositive method of Bible study then he did for the benefit of those who are unfamiliar with the method. He did, however, give some principles in chapter nine. The historical development of the method is very adequately treated. Indeed it is the historical presentation which gives to the book its chief significance. Until its appearance little was in print relative to the origin of the movement in theological education which White initiated. The author's sympathetic interest in the subject, balanced by a discriminating judgment and enlivened by a facile style, obviously qualify him for his important task. No small part of the author's contribution is his classification of White's mass of unpublished materials. It is to be hoped that he will make accessible in print more of his mentor's life and thought.

ROBERT A. MATTKE

Pastoral Counseling, by Seward Hiltner. New York: Abingdon-Cokesbury Press, 1949. 291 pp. $3.00.

The purpose of this volume is to present an introductory survey of pastoral counseling. In seeking to accomplish this end the author sets forth the principles of pastoral counseling, deals with the relationship of counseling to other aspects of pastoral service, and considers the resources of personal religious guidance.

Hiltner makes an extensive and effective use of interview materials in this volume. He frequently illustrates valid principles by examples of effective counseling while, on the other hand, he presents examples of poorly handled cases to point out ineffective methods. The worth of these materials is enhanced by the author's explicit evaluations of them.

Another valuable aspect of this book lies in the fact that the author clearly relates counseling to other phases of pastoral service. He sounds a warning against rigidly departmentalizing the pastor's work. He maintains that the pastoral rôle is *one rôle.* He points out that counseling, preaching, administration and other areas of ministerial activity are interrelated. In dealing with this subject the author discusses the pastor's responsibility of taking the initiative in discussing personal and spiritual problems with his parishioners. The author suggests that this type of guidance is "pre-counseling".

Like many other contemporary pastoral counselors Hiltner relies too heavily upon the non-directive method of guidance. In some quarters non-directive counseling has become a fad since Carl Rogers defined this approach in 1942 in his *Counseling and Psychotherapy.* Hiltner's book assumes the merits of this method of counseling without realistically dealing with its limitations.

In many cases, and with some counselors, the non-directive method is difficult to use.

It also often proves to be a slow method. Counselees will frequently shun embarrassing personal problems during the interview if the pastor waits for them to direct the conversation. There are those counselees who avoid facing moral failure in their lives unless the pastor-counselor skillfully helps them to deal with it. Frequently frustrated and confused people need the directive assistance of their pastor who has greater perspective and wisdom than they. It makes for ineffective guidance when a pastor who has a profound understanding of human nature and an intimate acquaintance with personal problems withholds his direction while a frustrated parishioner futilely gropes for light. We clearly recognize that the pastor must not direct the interview until an adequate basis of understanding has been laid between him and the parishioner. But, after the counselee's emotional stress has been lessened and a good degree of rapport created, the pastor frequently can, and should, exercise initiative in directing an interview. This may be done, for example, by suggesting the use of distinctive Christian resources. There are counselees, feeling awkward about religious matters, who inwardly desire that the pastor shall suggest confession, repentance, prayer, or faith in God. Jesus used the directive method with the Samaritan woman at Jacob's well: "Go call thy husband....thou hast had five husbands; and he whom thou now hast is not thy husband." The directive method was effective in this instance (John 4:39-42).

The most effective type of counseling employs both directive and non-directive methods. The immaturity of this discipline is shown by the fact that some writers are committed to one type of counseling while others are committed to another. Each approach has value in the curing of souls just as both surgery and medicine have merit in healing the body. As this discipline becomes more mature we shall understand more clearly the needs of men and shall be able to select skillfully the methods that will be most effective in helping frustrated people.

W. Curry Mavis

Mysticism in Religion, by W. R. Inge. Chicago: University of Chicago Press, 1948. 168 pages. $3.50.

Those who have followed the writings of Dean Inge were grateful when his volume on Mysticism appeared. His other works had revealed his profound interest in the subject, and had faintly promised that he might find time to bring together his mature thought and researches on the subject. The present volume is the answer to that promise. It should be noted at the outset that this work is not easy reading. The rather forbidding format combines with the absence of subdivisions within chapters to render it readable only to those who are already interested in the material. But to him who will persevere, Inge will say a great deal.

Our author begins with his conviction that there are three absolute values in which the nature of God is revealed to us, namely, Goodness, Truth and Beauty. Truth and Beauty will, when pursued by the man of mystical mind and devout heart, lead to the "hill of the Lord" no less than the pursuit of Goodness.

Inge defends from first to last the genuineness of the mystic's vision of the real. In so doing, he takes sides with what he calls the Western form of mysticism, and against the so-called Asiatic form, which denies all value to the world of multiplicity, and tends to blur all distinctions within that world. This he feels leads to extravagances in the area of the problem of personality. The solution must come within the area of the mystic's quest for a progressive transformation into the Divine likeness, rather than through the merging of the private consciousness with the All, seen by Asiatic mysticism as impersonal and inexplicable.

It is worthy of comment that Inge has sought to interpret the language of the Greek world to us, by showing that much which Plato and Plotinus wrote is couched in a terminology which was less stiff than that to which we are accustomed. Thus, when the Galatians were prepared to 'deify' the apostles, they were employing the

term *theos* in a rather loose manner, with its significance hinging largely about the idea of immortality. Our writer feels that if we are to understand much of the language of mysticism, we must bear in mind this vagueness of expression, remembering that deification of emperors meant somewhat less to the pagan of the Greco-Roman world than might seem at first sight.

Inge feels that Plotinus is the greatest of all truly religious philosphers. The chapter analyzing his thought seeks to counter the opinion that *neo*-Platonism was the dying gasp of Greek thought, and to show that Plotinus brought together as did none other of the ancients the world of fact and the world of value. This reviewer must at this point confess that he is by temperament excluded from a fully sympathetic appraisal of Plotinus, and hence that he has no criterion by which to judge whether Inge has overestimated him or not.

The final chapter, under title of "The Philosophy of Mysticism" is in reality the most readable part of the work. In this chapter, the writer offers a summary of the entire work, together with his criticisms of those who have trod the mystic way. Here at last he chats with us. It is refreshing to read his criticisms, his *caveats,* and his affirmations.

Against much which can be said in commendation of this volume, the Evangelical must express his regret that Inge leaves the overall impression that mysticism must go one way, and creedal Christianity another. He himself seems to go out of his way to reflect his non-Evangelical views of Revelation, and to suggest that vital religious experience will lead in the same direction. One is tempted to ask whether Inge has treated the historic Church fairly in this matter. It is, of course, not surprising to read again the familiar platitudes concerning 'bibliolaty' and the uncivilized character of much of the Old Testament, nor yet to learn that only those in "low intellectual strata" find the Hebrew Scriptures valuable to faith.

But for the mature reader who is able to make up his own mind at some of these points, *Mysticism in Religion* has much value as a survey of a subject to which more and more in our day are becoming sensitive. HAROLD B. KUHN

The Emergence of a World Community by Kenneth Scott Latourette. New Haven: Yale University Press, 1949. 91 pages. $2.00.

The Yale University Press has published in this volume the substance of the Rockwell Lectures on Religion delivered by Professor Latourette at Rice Institute in 1948. Today, when a great many books concerning the ecumenical movement are rapidly appearing on the religious book market, this small volume might well serve as an introductory statement for any who as yet are not too familiar with the multiple sources from which the World Council of Churches has derived its impetus. Especially to the Methodists, as well as to any others who possess the Amsterdam Assembly Study Series containing the received reports from the World Council Commissions entitled, *Man's Disorder and God's Design,* this book by Latourette will serve as an excellent aid to historical orientation.

According to the publishers, "this is one of the rare optimistic reports that can be made in the current year." It is the thesis of these lectures that the church has never known the ideal unity which Christ and the New Testament writers envisioned, but that Christianity is nearer to that goal today than it has ever been before. In three brief chapters written in popular style, Latourette gives the historical background, presents the present status, and seeks to divine the probable future development of the world Christian community.

From the time of the Pauline *versus* the Judaistic factions in the New Testament church until the present moment, says Latourette, the Christian Church has always felt the crippling effects of controversy and schism. Yet Christians should be encouraged by the fact that Christianity has never before known such global extension or such a drawing together of all Christians as at this mid-twentieth century era. Although

the author is not unmindful of the seemingly unsurmountable obstacles which still obstruct a true unity, he arrives at a position quite contrary to the despairing views of many modern Christians, for he sees "more signs of cooperation among the various faiths and among the individuals practicing them than ever before in history."

Few could deny the historical data presented in the first two chapters, although some readers might disagree with the significance attached to the ecumenical trend. In the final chapter, however, the one dealing with predictions concerning the future, many readers will probably find several views with which to take issue. Anyone committed to premillennialism will find himself quite out of harmony with the presuppositions of the chapter, for Latourette finds his hope in the historical perspective which thinks in terms of millenniums and considers Christianity to be as yet in its infancy. Most Evangelicals will find it quite refreshing to note the manner in which the author denounces the view that Christianity will eventually become the heir of all other religions and philosophies in the world. If Christianity does become the dominant world culture, it will mean the death of the basic philosophies of other religious systems.

The volume is concluded with a short discussion of various ways in which unity might be achieved. Latourette maintains that unity should never be sought primarily on the organizational or institutional level, but rather that the emphasis should be on the love which is distinctive of the Gospel. Such a statement might seem too ambiguous to be of much value, but the author reminds the reader that the whole ecumenical movement is still too nebulous to warrant a specific prediction as to how the establishment of the world of Christian community will actually take place.

PAUL F. ABEL

The Radiant Cross, by Paul S. Rees. Grand Rapids, Mich.: Eerdmans, 1949. 134 pages. $2.00.

This volume contains ten messages upon the general theme of the Cross, arranged in the following order:

1. From the Cross—a Radiance
2. At the Cross—Derision
3. Through the Cross—History
4. Around the Cross—Envy
5. Before the Cross—Lethargy
6. Toward the Cross—Dishonesty
7. Behind the Cross—Love
8. With the Cross—Identification
9. In the Cross—Mystery
10. After the Cross—a Message.

"The central fact in all history is the crucifixion of Jesus Christ upon the Cross at Calvary," says the publisher of this book. "Yet at that cross, then as now, there was Derision; around it was Envy; before it Lethargy; toward it was Dishonesty. But there was also much more! Then, even as now, there was Radiance and Love, the Message and Mystery of which has been told and retold over and over again by the thousands whose identification is with that Cross and its power—the power of *The Radiant Cross.*

This book is a great contribution to contemporary literature on Christology and Soteriology, coming from the heart and mind of one of America's great pulpit orators. It is a unique approach to the ever-new subject of Calvary, setting forth the meaning of that event in a way which combines splendidly the intellectual and the inspirational. As usual, Dr. Rees has brought a discerning scholarship to his task. Great Christian truth is here set forth with crystal clarity. It is like a breath of fresh air to read such a book in these days of arid criticism!

The words of this reviewer can neither add nor detract from the high merit of the volume. What he would wish, however, would be that he might influence some persons to initiate a fund which would make possible the placing of *The Radiant Cross* (and similar books) in the libraries of our colleges and universities, so that our college youth might have available such classics which set forth with superb appeal the nature and necessity, the provision and power, of Calvary's Cross. Such a project might well begin with this volume of Dr. Rees.

PETER WISEMAN

Philo, by Harry Austryn Wolfson, Cambridge, Mass. Harvard University Press, 1948. Second printing, revised; two volumes, 462 and 531 pages, $12.50.

It is rare indeed that a skillful teacher is also a great scholar. The author of this authoritative study of this Philo is distinguished for this combination. Author of a definitive presentation of the philosophical system of Spinoza, Professor Wolfson has now set forth an equally monumental study of Philo. The two sizeable volumes are in a pleasing and serviceable format, the style is facile and yet concise, and the documentation makes it invaluable to the serious student. It is carefully written. In organization of subject matter, in systematization of material, in paragraph structure, in diction, and in lucidity it is a model both of careful scholarship and readability. Even the casual reader will be impressed by the author's soundness of judgment, his objectivity, his honesty in presenting the subject. He rides no hobbies and does not exploit some side issue for journalistic effect. Thus the book is serviceable to the layman and to the scholar alike.

Volume I deals with Philo's relationship to Hellenistic Judaism, his treatment of Scripture, theology, cosmology, his ideas of the supernatural, of immortality, and of free will. Volume II discusses Philo's ideas of prophecy, the existence and attributes of God, ethical and political theory, and concludes by ascertaining "what is new in Philo." The value of the volumes is vastly enhanced by a bibliographical note, a list of primary sources cited, and by three indices.

Philo is shown to have taken a middle-of-the-road position between the extreme literalists and the e x t r e m e allegorists among the Jewish scholars of Alexandria. His chief significance is the synthesizing of the traditional wisdom of Hellenistic Judaism with the speculative wisdom of Greek philosophy. With Philo it was not a literal or an allegorical interpretation of the Old Testament, but both, although he probably felt more at home among the allegorists.

Of special interest to the Christian reader is Philo's treatment of revelation, including the subject of angels, prophecy, and the Logos. Wolfson finds that Philo taught two stages in the existence of the Logos prior to the creation of the sensible world: "one from eternity as a property of God and the other as something created by God" (I, 239). This differs from the common interpretation of Philo that the Logos existed only in the mind of God. The third stage in the existence of Logos, says our author, is that after the creation of the world and immanent in the world. Philo, he says, uses Logos in the sense of Nous "both as the mind of God which is identical with His essence, and as a created mind which is distinct from His essence. (I, 253). Philo is seen to be distinct from the Stoics in holding the Logos to be incorporeal, and from Plato in holding ideas to be created. The phrase "intelligible world" originated with Philo rather than with Plato. Philo substituted the term Logos for the word Nous and made it the equivalent of the Scriptural term Wisdom. The Logos in Philo is not intermediary between the holiness of God and the physical universe. God creates without intermediaries; the Logos, or Wisdom, or ideas, instead, constitute the pattern according to which God creates.

Of special interest is the treatment of the virtue of the control of desire. Philo makes the evil imagination (yecer) the source of all sin (II, 231). He is influenced here by the Stoics as well as by rabbinic literature, by the former especially in equating the evil inclination with pleasure. Following Aristotle Philo finds this desire to be voluntary and more sinful than influences coming from without. Accordingly continence is the highest of virtues (II, 236).

To students of the New Testament this interpretation of Philo will be valuable for an idealogical background of the first century, especially with reference to the Johannine writings and the Epistle to the Hebrews. To classicists this well-written digest of Alexandria's leading first century philosopher, expositor, and statesman is a "must." GEORGE A. TURNER

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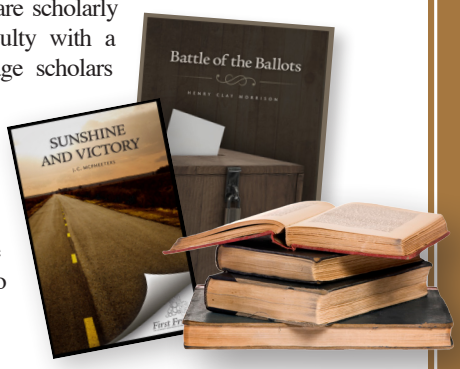

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